

The Bible

IN

MODERN ENGLISH

VOL. II

FERRAR FENTON

THE
COMPLETE BIBLE IN MODERN ENGLISH.
SECTION II

THE
BIBLE IN MODERN ENGLISH.

SECTION THE SECOND.

THE HISTORY OF THE PEOPLE OF ISRAEL,

BY

ISAIAH-BEN-AMTZ, THE PROPHET.

(SEE II. CHRON. CH. 32, V. 32.)

FROM THE

CONQUESTS OF JOSHUA TO THE DEATH OF KING HEZEKIAH

(IN VI. BOOKS.)

TRANSLATED DIRECT FROM THE HEBREW INTO ENGLISH,
WITH A CRITICAL INTRODUCTION AND NOTES,

BY

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MODERN ENGLISH," "THE BOOK OF JOB IN ENGLISH IN THE ORIGINAL METRE,"
"THE FIVE BOOKS OF MOSES IN MODERN ENGLISH," ETC., ETC., ETC.

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INTRODUCTION TO THE STUDY OF THE HISTORY OF ISRAEL AND JUDAH.

IN my study of the Historical Books of the Bible I had frequently wished for some clue to their writer, or writers, for I could never feel satisfied that the various sections of the first six of them, from Joshua to the Second Book of Kings, were each the product of separate Authors, living in long-divided ages, or that those of Joshua and Samuel were autobiographic memorials of those two statesmen, for internal evidence was against such a conclusion, and was decidedly impossible in the case of the Second Book of Samuel, which deals with events after that Prophet's death. The Book of Joshua also I could not regard as an Autobiography, for in more than one passage the Writer refers for the accuracy of his statements to older writers and public records. The style and evident object of the whole series impressed me as being the same, and to clearly indicate a single writer as the Author of the whole history from the death of Moses to that of Hezekiah. However, no critic or commentator I had come across in my reading seemed to throw any light on the question, either from tradition or analysis of the various sections of the narrative. I was puzzled, but the solution of my anxiety arrived in a most unexpected manner.

One day, whilst reading the Second Book of Chronicles in the Hebrew, I met that solution in its 32nd Chapter and the 32nd verse, like a sudden flash of electric light, in the following words ;—"The remainder of the actions of Hezekiah and his beneficent rule, are recorded in the Visions of Isaiah-ben-Amotz, the Prophet, upon the History of the Kings of Judah and Israel." 1

The flood of mental light from those three lines dispelled my perplexities, and enabled me to see the great object of the six-sectioned History, by discovering its Writer. Wondering that none had previously seen this, as far as I was aware, I turned and went to my book-shelf and took down the Authorised Version, and found that its translators had entirely, by inserting the little word "and" after the name "Isaiah the son of Amoz," altered the structure and purport of the sentence as it stands in the original Hebrew, and thus destroyed the key it gave to the moral object and lessons of the historian, and to the identity of the Writer of the Six Books.

I was delighted at the discovery, and a renewed study of those six books confirmed in my mind the accuracy of my conclusion by enabling me more clearly to see the unity of style and aim of their writer, Isaiah, which undoubtedly was for them to serve as an introduction to the two succeeding volumes of his Exhortations to the Hebrews, and the adjacent Nations, to religious moral and political Reformation, contained in the First Book of his Prophecies ; which also denounce swift-coming punishment as the result of a rejection of his warnings.

And also in the Second Book, in which he records the opening of his mind, by Divine inspiration, to foresee in the far-distant future of human history the advent of a Consecrated Messenger from God, the Messiah, who would bring renewed hope to the souls, and consequently to the minds and bodies, not only of Israel, but of all Peoples, who having taken warning by the exhortations of the Prophet's First Book had changed their minds from a desire for Sin to a desire for Righteousness. By that change of mind Isaiah announces to mankind the gift of a renewed Divine life, communicated through the Messiah, and thus men would be evolved in the course of progressive ages, by the hereditary practice of the laws of God, back into the original state from which they had fallen by the practice of ages of hereditary sin. f

I therefore now suggest that Isaiah wrote this History of the Hebrews as an introduction to his warnings to his Nation, and to explain what would be the blessings he foretold, if it repented; for had he not done so by showing its former glorious condition and subsequent crimes, those warnings and promises would have been incomprehensible to the mass of his readers in his own day, and far more so to us. Consequently it is a mistake to read the books from Joshua to the end of the 20th Chapter of the 2nd Kings as merely a political History of Israel and Judah by several different writers, as all former students have done, for they were clearly composed for a single purpose, and meant to be the Philosophy of the History of the Hebrew Race, and to point out the sources of their national prosperity, and the causes of their decay, paralysis, and ruin at the time of the Teacher and Prophet,—for he was both,—and not only to them, but to the whole human race, by a special Divine Inspiration.

In his history he tries to make this object clear, by constantly referring his readers to the National Records, or to former historians whom he cites, for any information they might desire about merely political events.

This point of view, I think, is well worth the attention of students and critics, as well as theologians. In the old Hebrew arrangement of the Books of the Bible these Historical Books stand immediately before the Prophecies of Isaiah; which confirms my view, and the statement of II. Chron., Ch. 32, v. 32, already cited.

After long study of Isaiah's History of Israel, and also comparing it with the historical writers of every other land, whether Asiatic or European, Ancient or Modern, I have come to the conclusion that he was the Father of Historical Philosophy, and of the Analysis of the principles of Sociology. Personally, he was a man of the highest birth, a Statesman, Philosopher and Poet of the greatest genius and highest literary culture, and all these gifts brought to their perfection by a Divine Inspiration, which gave him clear insight into the times in which he lived, and also lifted him in Spiritual Vision to search into the future and to see and record for long ages of the human race the paths which would lead it, or nations of it, to ruin and destruction, and those which would bring all nations to prosperity, happiness and salvation; his visions closing in rapture as he was shown the coming of the Messiah, the Consecrated Messenger of God, who would restore Mankind from their long devolution to misery, through the hereditary practice and devotion to Sin, by recommunicating a new life to their paralysed minds and souls; and thus lead them by ages of progressive evolution, through the practice of righteousness and virtuously beneficent life and resistance to Sin, to the ability to gain a restoration to the condition of their creation. That St. Paul also saw all this in the Prophet I am satisfied by the general impress

left upon my mind during study of that great Apostle, and by several definite statements of his.

But even viewing Isaiah simply as a Philosophic Historian, the handling of his matter is masterly. It will be seen that he does not deal with history by the lives of persons, as if history consisted of a series of biographies. On the contrary, he divides the whole course of Hebrew history into well-defined periods of Evolution or Decay, according to the mental objects of the people and its Leaders, as indicated to his reflective student's eye. The Period of Conquest is summed up under the title of The Book of Joshua and his Generals, probably running for 100 years after that great Commander's death, of which year he gives no details.

In Judges we have what I would call the Colonial Period, during which the Israelites were engaged in a desperate struggle with the Aborigines of Canaan for life and safety in every village and farm, until all leisure for national cohesion was lost, and the hero of a few villages, who during his lifetime kept the natives at bay around his farm, was looked upon as a wonder. In this period frightful anarchy and crime seem to have been rampant, except in such petty temporary Chieftainships, till at last the whole of the Hebrew Colonies seem to have sat down in despair under the restored tyranny of Aboriginal Despots. Here Isaiah closes his Second Period, with the Book of Judges.

With the appearance of Samson, who, by his furious strength of mind and body, showed his Race that the Philistine was not invincible, Isaiah's philosophic eye saw the re-awakening of the National spirit and hope; and in the life and policy of Samuel, that the idea of Social and Political Organisation, founded upon a restoration of the Faith of their Fathers, had begun to breathe again in the long-paralysed minds and souls of the Children of Israel. He consequently begins a fresh Book with the name of the Period of Samuel, and divides it into two sections. The First, recording up to the death of Saul and the Defeat at Gilboa, which practically ended what, for want of a better name for the fact, I would call the Parliamentary Period of Hebrew life, during which the Civil President of the Commonwealth, called THE MAN OF GOD, with the advice of an elected Parliament of seventy-two men, chosen by sixes from each Tribe, governed the Nation, and appointed, as Moses had done, a Generalissimo to execute his orders in war.

This was the appointed Constitution given through Moses, but seems to have practically lapsed after the death of Joshua and Kaleb, owing to the general insurrection of the Aborigines, and the life and death struggle of the Colonists¹ to ward off their own extermination. Samuel, also, after the inhabitants of the District around his home at Shiloh, which he seems to have freed from the Philistine oppression, had demanded from him the appointment of a General, or Military Leader—for that is the meaning of the title "Melek" in Hebrew—appears to have had inspired into his mind the idea of restoring the old Constitution in practice, and attempted it by the appointment of Saul as his Generalissimo. But Saul, as soon as he felt the elation of military success, evidently conceived the design of seizing supreme power and abolishing the Civil President's authority. This struggle between him and Samuel, the President, came to a crisis and open rupture by Samuel forcing Saul to show his object through the order he gave to him in the

The name "Hebrin," the Hebrews, means Colonists, if we translate it into English.—F. F.

campaign against Agag to deprive the Army of their accustomed prize distribution, their only pay, by commanding the slaughter of not only the captives, but of all the cattle, of every kind, as recorded in Chapter 15th of 1st Samuel. Saul undoubtedly found it impossible to make his men obey such an order, and probably never tried to enforce it. But this open disregard of the Civil Authority showed Samuel that, as he had feared, the Military Leader had determined to become his master, or at least only to leave him the position of a nominal President. The skilful old Statesman was not, however, to be shaken off, and he and the Generalissimo to the end of his life were at deadly feud, and the Constitutional form of Government continued to drag on a feeble life until the death of Saul, and the seizure of Absolute Power by the great military genius of David, who united to the talents of a warrior even greater talents as a Statesman and Organiser. But still an acknowledged Despotic Monarchy was not established in full swing, until after David had nominated his son Solomon to the Throne without the slightest consultation with the National Parliament, or Priesthood. There the philosophic eye of Isaiah saw the end of the Representative Constitution, and accordingly made his record of it and his Fourth Book.

However, in the Monarchical Period, dealt with in the First Book of Kings, Isaiah saw the Ideal of the divine Hebrew Statesmanship; the establishing of an organised National Government over a wide extent of territory, and various pre-existing Tribes; the object of whose Statesmen should be the promotion of Industry, as the first aim of National Policy; and the pure administration of Justice between all classes, to give the necessary security to industrial life and pursuits; and whose Administrators should never forget, or violate, the Divine Doctrine that Governments were made for the benefit of the Governed, and not for that of the Governors, who are to regard themselves as the servants of GOD appointed for the benefit of His people. In Solomon he saw its glorious fulfilment in practice as well as theory, and he delights in the sublime spectacle, as shown by the exultant tone of his narrative.

In this Divine Revelation of Constitutional Government war was never Deified or worshipped, as it always was, and is, in all Pagan lands, and in our Modern Half-Pagan European ones and their offshoots—except the English-speaking ones—as the Chief object of Nations; nor is it condemned as totally illegal; but ordered only to be used as a means of obtaining peace and protecting Industry by the punishment, and, if needed, the extermination of men of violence and bloodshed. Our Statesman Poet, John Milton, epitomised this doctrine as the National British motto, when he dictated the superscription for Cromwell's coinage, *PAX PER BELLUM*;—the securing an extended area of *PEACE THROUGH WAR*, to be its only legitimate use, as directed from GOD Himself.

In the Second Book of Kings Isaiah deals with the terrible punishments inevitably brought upon his people, and all nations, by a disregard of the Divine Principles of National Polity revealed to Moses, and with tragic sobs follows the fall of his Race to corruption and ruin through that disregard, which he was given to foresee brooding over them, in spite of the noble efforts at reform and restoration made by his friend and relative, Hezekiah, with whose death his narrative ends.

In concluding my introduction to the reading of Isaiah's work, I will only add that I consider it the most perfect model of philosophical history, and of analysis of the principles of national life and death, the writers of the world ever produced. The underlying doctrine is, "There is a GOD in

History," directing all its events upon **Eternal laws of equity, and by equally eternal laws** punishing the breach of the laws of morality and equity upon all nations; and that the repudiation of **Divine Laws** by Statesmen is shown to be the sin of the Nation, for as statesmen are simply the servants of the national will, without the tacit sanction of the people they could never disregard those laws. **Isaiah's whole induction from the facts he tried to deal with may be indeed summarised in the epigram of his Ancestor, the great Thinker and Statesman, Solomon,—**

**"Righteousness exalts Races,
But Vice destroys the nations."**

—Prov., Ch. 14, v. 34.

The student of Isaiah must not, however, suppose that the prophet was simply a Moralist dealing with the personal acts of the wicked or vicious, or criminal;—fields of instruction that no one saw more clearly than he were those of the Priest, Preacher, and Administrator. He was by no means blind, however, to the necessity of education in social and domestic morals, but he himself was essentially a Statesman, and as a Statesman dealt with the fundamental laws of life and social organisation, as Moses had done, seeing, under the expansion of his genius by Divine inspiration, that the moral life and habits of the individuals constituting a Nation are originated or repressed by the acts and policy of the Governing Class, or it may be by the personal influence of the holder of the chief Representative power in a State for the time being.

In fact this is the great doctrine upon which he never ceases to insist throughout his History, and in his Prophecies. His teaching is that contained in the rule of our modern Law of Nations, "Religion follows the Government"; but Isaiah carries the doctrine to a yet wider sweep, and adds to it, "and Morality follows Religion; and the prosperity and happiness of Nations is the outcome of their religion, and their ruin inevitably follows vice and sin." His doctrine was not new, but simply a revival of the Divine Law revealed to Moses at Sinai, and it is as true now, and as vital to the life and happiness of nations, as it was then. To enforce the fact is the great object in the eyes of the Prophet from the beginning to the end of his History of his race. He illustrates it in action by showing how the depreciation of its ancestral religion invariably brought national disaster and social misery. He does not, however, teach, as all commentators have foolishly attributed to him, that at a minute's notice, upon the personal whim or vicious inclination of a Chief or King abandoning public respect to **JEHOVAH**, and professing devotion to Baal, or some other heathen Imagination, that the whole of the Hebrew nation did the same; or that when his successor at the head of public affairs upon attaining the chief Magistracy reverted to the public profession of the worship of God, that all the population followed in a moment. Such an idea and doctrine is that of idiots, or monks, whose minds have been narrowed by isolation and ignorance of the facts of life to the condition of children. Isaiah's teaching is, on the contrary, twofold: first, that the Government of a Nation being in all cases the Incarnation of the National Thought and Will, its acts are mentally those of the People it represents, and therefore the Nation is guilty of its sins, and is consequently rewarded or punished for them by God. The absolute truth of this doctrine is witnessed for by all human records.

The second line of his instruction is:—That the first duty of a Government

consequently is to support, teach, and practise the Religion of the Nation, by public recognition and honour paid to it in the outward forms of its worship, and by using it as the groundwork of the education of the people; and by putting a social stigma upon all deviation from it. If this is not done, the Prophet-Statesman shows that from the tendency of men to follow the mode of life of the Court and those socially above them, the irreligion of the Monarch or President rapidly spreads to the lower strata of social life; while at the same time an opposite current is developed amongst the people, especially of the lower classes, who, in their earnest desire to preserve the faith of their fathers, separate themselves from the Constituted Authorities, and make the destruction of those Authorities the devouring passion of their lives, even if such destruction involves the ruin of their Nation; and in opposition to them the apostate or sceptically indifferent Governors become, step by step, savage persecutors, and call foreign allies to assist in suppressing the old National Faith which alone they find themselves unable to suppress.

Thus the Nation becomes divided into two parties, whose objects are, not the defence of their Country, but the extermination of each other; and in its distraction the land becomes the prey of its neighbours and rivals, with all the horrors of national degradation and personal slavery to follow.

To listen to these lessons and be taught by them is as important to ourselves as it was to the Hebrews of Isaiah's time, and if we neglect them, or turn in scorn to ridicule them, the same fate will be ours as fell upon the Hebrews.

These may not be the fashionable doctrines of our day, but are those of the great Prophet whose teachings I am endeavouring to point out.

The work of Isaiah, then, would seem to end with the 20th Chapter of II. Kings, and the remaining four chapters to be the product of a later hand, of a date after the Babylonian Captivity.

Probably they were by Nehemiah, written as a supplement to Isaiah's history. The style and tone is different, and the wide views of the lessons and philosophy of history contained in the work from Joshua to the 21st of Kings are wanting, and the difference in the dramatic power of the narrative in the four concluding chapters is also noticeable. I would, therefore, head them "Supplementary Chapters to Isaiah's History of Israel."

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THE HISTORY OF ISRAEL.

BY ISAIAH, THE SON OF AMOZ.

BOOK I.

THE PERIOD OF JOSHUA.

(B.C. 1451.) *God's Command and Promises to Joshua.*

- 1 **I**T was after the death of Moses, the Servant of the EVER-LIVING, that the EVER-LIVING spoke to Joshua the son of Nun, the Lieutenant of Moses, saying;
- 2 "My Servant Moses has died;—therefore you arise, cross the Jordan,—you and all the people,—to the country I will give to them. To the children of Israel, I give all the extent
- 4 that you can march over, as I said to Moses, from the desert to Lebanon; and from the Great River Frath¹ all the country of the Khithites² to the Great Sea, at the setting of the
- 5 sun, shall be your boundaries. No man shall be able to stand before you all the days of your life. As I was with Moses, I will be with you. I
- 6 will never leave nor desert you. Be strong and bold! for you shall divide that country among this People, as I promised to their fathers to give it
- 7 to them. Therefore be very strong and bold! Keep and practise all the laws that I commanded to My servant Moses! Turn not from them to the right hand or the left, but act
- 8 prudently wherever you go. You must not remove the book of these laws from before you, but think about it day and night, for you must carefully practise all written in it, for then your career will prosper,—so reflect upon it.
- 9 "Have I not commanded you to be strong and bold? Be not afraid or shrink! for your EVER-LIVING GOD is with you wherever you go!"

¹ Euphrates.—F. F.

² Hitites.—F. F.

Joshua Prepares to Advance.

Joshua consequently ordered the 10 officers of the People saying;—

"Go through the midst of the camp and command the People, thus;

"Prepare yourselves to march; for 17 at three days from now you must pass over the Jordan, to go to possess the country that your EVER-LIVING GOD has given you to hold."

The Tribes of Reuben and Gad to form the Vanguard.

But to the Reubenites, and to 12 the Gadites and the half tribe of Manasseh, Joshua issued this order: "Remember the command that 13 Moses, the servant of the EVER-LIVING, gave to you saying, 'Your EVER-LIVING GOD measured out and gave you this country. Your wives 14 and children and flocks shall remain in the country which Moses gave to you on this side Jordan, but you must pass over armed before your brothers, with all the strength of your army, and help them, until the 15 EVER-LIVING has measured out to your brothers, as He has to you, and they also are put into possession of the country which your EVER-LIVING GOD has given to them; then you may return to the country you possess, and hold that which Moses, the servant of the EVER-LIVING, gave to you, on the side of the Jordan toward the sun-rising."

And they replied to Joshua,—“We 16 will do all that you order us, and wherever you send us we will go. Exactly as we listened to Moses we 17 will listen to you, because your EVER-LIVING GOD is with you, as He was with Moses. Every man who rebels 18

against you, and will not obey your commands in whatever you order, shall die! Therefore be strong and bold!"

(B.C. 1451.) *Joshua sends Spies to Jeriko.*

- 2 Joshua then sent two men from his Officers with secret instructions, saying: "Go examine the country of Jeriko." So they went and arrived at the house of a woman named Rahab, an innkeeper, and lodged there. But it was reported to the King of Jeriko that "men have arrived from the sons of Israel to-night to explore the country!"
- 3 The King of Jeriko consequently sent to Rahab to say: "Bring to me the men who have come to your house, for they have come to examine the country." But the woman took the two men and hid them, and replied:—"Some men certainly came to me, but I do not know where they came from. However, when the gates were shut at dark, the men went away, and I myself do not know where the men went. Go after them quickly, so as to catch them!"
- 6 She had, however, taken them up to the roof, and covered them over with cotton she had stored there upon the roof.
- 7 The messengers accordingly pursued after them towards the Jordan, to the fords, and the gates were shut after them as soon as they went out in pursuit. But they were in hiding. She then went up to the roof to them, and said to the men, "I know that the EVER-LIVING will give this country to you, because a terror has fallen upon us, and all the population of the land will melt away before you, for we have heard how the EVER-LIVING caused the waters of the Red Sea to dry up when you came out from the Mitzeraim, and what you have done to the two kings of the Amorites, who were beyond the Jordan,—to Sihon and to Og,—how you gave them to destruction. We have heard these things and our hearts melt, and the spirit of a man will never rise against you, for your EVER-LIVING GOD is GOD in heaven above, and on the earth beneath. Therefore now listen, I pray, to me. When the EVER-LIVING shows favour to you, you also show favour to my father's

family, and give me a pledge of your truth that you will preserve the lives of my father and mother, and my brothers and sisters, and all belonging to them, from death."

The men therefore said to her, "May our lives sink in death if we do not keep this promise! if when the EVER-LIVING gives us the country we do not act fair and true to you!" She then let them down by a rope from the window, for her house was on the wall of the fortifications, and she lived on the wall. Then she said to them, "Go to the hills, for fear your pursuers should meet you; and conceal yourselves for three days until the pursuers return; and after that go your own way."

The men also replied to her, "We will stand by the oath we have sworn to you. When we arrive at this country, tie this scarlet cord to your window which we are going through, and collect your father and mother, and brothers, and all your father's family with you into the house, and it shall be that all who come outside the doors of your house,—his blood shall be upon his own head;—for all who are in your house,—their blood be upon our heads if a hand touches them. And if you attend to this instruction we will stand by the oath we have sworn."

She accordingly answered, "It shall be as you say." So she dismissed them, and they went; and she tied the scarlet cord to the window. So they proceeded and arrived at the hills, and stayed there three days, until the return of the pursuers, who sought them in all the roads but found them not. Then the two men descended from the hills, and crossed the fords and came to Joshua the son of Nun, and reported to him all these events. And said to Joshua, "The EVER-LIVING will give all the country to our hands, and will also dissolve the whole of the population of the land before us."

(B.C. 1451.) *Joshua marches from The Acacia Woods.*

Joshua accordingly arose in the morning and marched from The Acacia Woods and advanced to the Jordan, and all the sons of Israel with him, and halted near the fords. And there, three days afterwards, the

officers mustered the camp at day-
 3 break, and ordered the People;—
 "When you see the Ark of the Cove-
 nant of your EVER-LIVING GOD, and
 the priests and Levites carrying it,
 march from your stations and follow
 4 it. However the EVER-LIVING inter-
 poses between you and it, two thou-
 sand cubits space. Approach not to it,
 except so that you may know the way
 that it goes,—for you will not proceed
 by the way you did yesterday."

Order of the Day to the Army.

5 Joshua also commanded the People
 to sanctify themselves, for on the
 next day the EVER-LIVING would do
 6 wonders among them. Then Joshua
 commanded the priests;—"Take the
 Ark of the Covenant and proceed,
 and march before the people carrying
 the Ark of the Covenant."

7 The EVER-LIVING also said to
 Joshua; "I will begin to make you
 Great to-day in the eyes of all Israel,
 who shall learn that as I was with
 8 Moses, so I am with you; so now
 command the priests who bear the
 Ark of the Covenant, and say;
 'When you come to the middle of
 the stream of the Jordan, stand still
 in the torrent!'"

9 Joshua consequently said to the
 sons of Israel, "Now approach and
 hear the commands of your EVER-
 10 LIVING GOD!" Then Joshua added,
 "By these you will learn that a
 LIVING GOD is amongst you, and
 that He will drive the Cananites, and
 the Hittites, and the Hivites, and the
 Perezites, and the Ghergashites, and
 the Amorites, and the Jebusites from
 11 before you. Look! the Ark of the
 Covenant of the PRINCE of the whole
 earth passes before you to the Jor-
 12 dan; so now select for yourselves
 twelve men from the tribes of Israel,

13—one man from each,—and when
 the soles of the feet of the priests
 who bear the Ark of the Covenant of
 the EVER-LIVING, the PRINCE of the
 whole earth, touch the stream of the
 Jordan, the waters will cease coming
 14 down from above. Then the People
 shall march from their camps, and
 pass over the Jordan, with the priests
 bearing the Ark of the Covenant
 before the People."

(B.C. 1451.) *Passage of the Jordan.*

15 So when the bearers of the Ark
 arrived at the Jordan, and the feet of

the priests who bore the Ark were
 splashing in the middle of the waters
 of the Jordan (and the Jordan is full
 over all its banks during the time of
 harvest), the waters descending from 16
 above stood still; below they also
 stood, for a distance from Adam, to
 the wood which is near Zarthan. But
 the water flowed down from off the
 ford at the King's stream completely,
 and the People crossed over towards
 Jeriko. And the priests who carried 17
 the Ark of the Covenant of the EVER-
 LIVING stood firmly on dry land in
 the middle of the torrent;—and all
 Israel passed over on dry land until
 all the forces had passed the Jordan.
 But when all the forces had finished 4
 passing the Jordan, then the EVER-
 LIVING said to Joshua; "Select for 2
 yourself from the People twelve men,
 a man from each Tribe, and order 3
 them to take from the bed of the
 Jordan, from where the feet of the
 priests stand, twelve stones, and
 carry them over with you, and place
 them at the lodgment where you
 will lodge to-night."

Twelve Stones taken from the Bed of the Jordan for a Monument.

Joshua consequently summoned 4
 twelve men, men whom he appointed
 from the sons of Israel, a man from
 every tribe, and Joshua said to them; 5
 "Pass after the Ark of your EVER-
 LIVING GOD to the middle of the
 Jordan, and let each man lift a stone
 upon his shoulder, as a record to the
 Tribes of the sons of Israel, so that 6
 they may be an evidence in the midst
 of you when your children shall ask
 you in the future, 'What are these
 stones to us?' that you can say, 'The 7
 waters of the Jordan were divided
 before the Ark of the Covenant of the
 EVER-LIVING. When it passed into
 the torrent, the waters of the Jordan
 were divided, and these stones are as
 a memorial to the children of Israel
 for ever.'"

The children of Israel, therefore, 8
 did as Joshua commanded, and car-
 ried twelve stones from the middle
 of the Jordan as the EVER-LIVING
 commanded to Joshua, to the number
 of the Tribes of the sons of Israel,
 and they carried them to the lodg-
 ment, and fixed them there. And 9
 Joshua set up the twelve stones from
 the middle of the Jordan, where the feet

of the priests had stood who carried the
 10 Ark of the Covenant.¹ But the priests
 who carried the Ark stood still in the
 middle of the Jordan until the accom-
 plishment of all the things that the
 EVER-LIVING commanded Joshua to
 instruct the people to do, exactly
 as Moses had commanded Joshua.
 Then the forces hastened and passed
 11 over. When, however, the whole of
 the forces had finished crossing, then
 the Ark of the EVER-LIVING and the
 12 priests passed in the presence of the
 forces. But the heroes of the sons of
 Reuben, and the sons of Gad, and the
 half tribe of Manasseh, preceded the
 children of Israel, as GOD had com-
 13 manded Moses. Their army of forty
 thousand armed men passed before
 the EVER-LIVING to the war, by the
 fords of Jeriko.
 14 On that day the EVER-LIVING made
 Joshua great in the eyes of all Israel,
 and they feared him, as they had
 feared Moses all his life.
 15 Then the EVER-LIVING spoke to
 16 Joshua, saying;—"Order the priests
 who carried the Ark into the ford to
 come up from the Jordan."
 17 So Joshua ordered the priests;—
 18 "Come up from the Jordan." And
 when the priests who carried the Ark
 of the Covenant of the EVER-LIVING
 ascended from the middle of the
 Jordan—when the soles of the feet of
 the priests touched the dry land,—then
 the waters of the torrent returned
 from above and went as formerly over
 all its banks!

(B.C. 1451.)

19 Thus the forces ascended from the
 Jordan on the tenth of the first month,
 and encamped in Gilgal to the east of
 20 Jeriko; and the twelve stones that
 were taken from the Jordan Joshua
 21 erected in Gilgal, and spoke to the
 sons of Israel saying; "When your
 children ask you hereafter enquiring,
 22 'What are these stones?' you shall
 inform your children that they are a
 memorial that the Jordan was dried
 up at the passage of the sons of
 23 Israel, when our EVER-LIVING GOD
 caused the water of the torrent to
 dry before us until we crossed, as our
 EVER-LIVING GOD did to the Red
 Sea, which He caused to dry up before

us until we had crossed over, so that 24
 all the Peoples of the country might
 learn how strong the hand of the
 LORD is;—so that they might fear
 our EVER-LIVING God at all times."

(B.C. 1451.) Terror of the Kings of Canan.

But when all the kings of the 5
 Amorites who are beyond the Jordan
 towards the west, and all the kings of
 the Canaanites who were along the
 sea, heard how the EVER-LIVING had
 caused the waters of the Jordan to
 dry before the children of Israel, until
 they had passed over, their hearts
 melted, and there was no spirit left
 in them before the children of Israel.

Joshua's Circumcision of the People with Stone Knives.

At this time the EVER-LIVING said 2
 to Joshua, "Make for yourself stone
 knives, and remove the foreskin of
 the children of Israel again." So 3
 Joshua prepared stone knives and
 circumcised the children of Israel at
 the Hill of Circumcision. And this
 event was Joshua's circumcision.¹

All the full-grown who came out 4
 from among the Mitzeraim,—the men
 of military age,—died in the desert on
 the journey coming from Mitzeraim,
 for all the people who came out were 5
 circumcised—but all the people who
 were born in the desert during the
 journey from Mitzeraim, were not
 circumcised. For the children of 6
 Israel travelled for forty years in the
 desert until all the generation of men
 of military age, who came out of
 Mitzeraim, had died, because they
 would not listen to the voice of the
 EVER-LIVING; so the EVER-LIVING
 swore to them that they should not
 see the country which He had prom-
 ised to Abraham to give to us,—a
 land flowing with milk and honey.

Therefore Joshua circumcised the 7
 children that had grown up after
 them, for they were foreskinned,
 because they had not been circum-
 cised during the journey. But whilst 8
 they were completing the circumcision

¹ V. 9. "And they are there to this day" is
 an editor's note, probably by Ezra.—F. F.

¹ Note on v. 2, ch. 5. May not the flint
 knives found in ancient graves be those used
 by tribes who also practised circumcision, and
 not knives for domestic use, as archaeologists
 imagine?—F. F.

of all the nation they kept quiet in the camp until they were restored.

- 9 Then the EVER-LIVING said to Joshua, "To-day I have rolled away the reproach of Mitzeraim from off you," therefore the name of that place is called Gilgal,¹ to this day.

The Passover celebrated.

- 10 The children of Israel afterwards camped in Gilgal and sacrificed the Passover on the fourteenth day of the month, after passing the fords of Jeriko, and they ate cakes from the corn of the land the day after the Passover, and baked oats the same day, and the mana ceased from the morning they ate of the corn of the land, and the children of Israel never again had mana, but they ate the produce of the land of Canan from that year.

Joshua's Vision.

- 13 While Joshua was resting near Jeriko, he raised his eyes, and saw a man stand near him, with a drawn sword in his hand. So Joshua went to him and asked, "Are you our enemy or no?" When he replied; "No! for I am the Chief of the Army of the EVER-LIVING who have come to you."

Then Joshua bowed his face to the earth and paid him reverence, and said; "What would my master say to his servant?"

- 15 And the Chief of the EVER-LIVING'S Army replied to Joshua, "Put your shoes from off your feet, for the place you stand upon, is Holy;" and Joshua did so.

(B.C. 1451.) The Town of Jeriko resists Joshua.

- 6 But Jeriko shut itself up;—and it was shut up before the children of Israel,—none came out, and none went in.

- 2 Then the EVER-LIVING said to Joshua, "I have given Jeriko to your hand, with the royal commanders of its power. Therefore let all the troops march round the walls of the city in a circle. Do this for six days. 4 But on the seventh let the priests take the seven trumpets of the jubilee from before the Ark, and on the

seventh encirclement of the city, after the seventh time, the priests shall sound with the trumpets, and at the crash of the horns of jubilee,—at the sound of the voice of the trumpets, all the forces shall shout with a great shout, when the walls of the city will fall down, and the people shall go up, each ahead of himself."

Joshua the son of Nun consequently summoned the priests, and said to them; "Take up the Ark of the Covenant, and let seven priests carry the seven Jubilee Trumpets before the Ark of the EVER-LIVING." And he himself commanded the forces; "March and surround the city!" He then passed before the Ark of the EVER-LIVING, and Joshua said to 8 the People and the seven priests who carried the seven Jubilee Trumpets before the EVER-LIVING; "March on and blow the trumpets, and the Ark of the Covenant of the EVER-LIVING shall follow you."

So part marched before the priests 9 who blew the trumpets and the others marched after the Ark,—marching and blowing the trumpets. But 10 Joshua commanded the force; "Do not shout, and let not your voice be heard, and let no word come from your mouth, until the day when I tell you to shout—then shout out!" Thus the Ark of the EVER-LIVING 11 marched round the city with measured step once. Then they returned to the camp, and rested in the camp.

When Joshua arose next morning 12 the priests took up the Ark of the EVER-LIVING, and seven priests took 13 the seven Jubilee Trumpets from before the Ark. Marching, they marched and sounded the trumpets, and the vanguard marched before them, and the rear marched after the Ark of the EVER-LIVING, marching and blowing trumpets, and circuted the 14 city the second day, once, and returned to the camp. They did the same for six days. But when the 15 seventh day arrived, at the departure of darkness, they circled the city as instructed seven times;—yes! they circled the city seven times, and, at 16 the seventh time, the priests sounded the trumpets, and Joshua said to the people; "Cheer! for the EVER-LIVING has given you this city! and 17 the city shall be devoted, it, and all that is in it, to the EVER-LIVING, except Rahab the innkeeper, she

¹ Rolled-away.—F. F.

shall live; she and all who are in her house, for she concealed the messengers whom we sent. But except them, keep yourselves from the devoted things, lest you should be tempted to take some from the devoted, and put it in the camp of Israel, and bring destruction and trouble to it. For all silver, and gold, and brass, and iron, are sacred to the EVER-LIVING. It must come to the treasury of the EVER-LIVING."

The Walls of Jeriko fall.

20 Then the People cheered, and the trumpets sounded!—and when the People heard the sound of the trumpets, then the people cheered with a loud cheering; then the walls fell down, and the men went into the city, each before himself and captured the town, and destroyed all who were in the city, both men and women, from the young to the old, and even cattle and sheep, and asses, 22 by the edge of the sword. But Joshua had said to the two men who spied the country; "Go to the house of the innkeeping woman, and bring that woman from there, and all who are with her, as you promised to her." 23 Consequently the young spies went and brought out Rahab, and her father and mother, and brothers, and all who were with her; however, the silver and gold, and furniture of brass and iron, they gave to the treasury of the House of the EVER-LIVING. But Joshua granted life to Rahab the innkeeper, and the family of her father, and all belonging to her (and they are resident in the heart of Israel to this day), because she concealed the messengers whom Joshua had sent to spy Jeriko.

A Curse put upon the Site of Jeriko.

26 At the same time Joshua swore saying; "Let the man be accursed before the EVER-LIVING who raises and builds this city of Jeriko! Let him lay the foundation on his first born and set up the gates on his youngest!" 27 Thus the EVER-LIVING was with Joshua, and his fame spread over all the country. 7 But the children of Israel were faithless,—faithless about the devoted property,—and Akan the

descendant of Karmi, the descendant of Zabdi, the son of Zarakh, of the tribe of Judah, took some of the devoted, and the anger of the EVER-LIVING burnt at the children of Israel.

(B.C. 1451.) The Town of Ai Assaulted; but the Israelites repulsed.

Joshua then sent men from Jeriko 2 to Ai, which was near Bethaven, to the east of Bethel, and instructed them, "Go and examine the country."

So the men went and spied about the country of Ai, and returned to 3 Joshua and said to him; "It is not necessary for all the People to go up—only two or three thousand men need go to capture Ai. All the people need not march there, for it is small." So about three thousand 4 men of the troops went up,—but they fled before the men of Ai, and 5 the men of Ai killed about thirty-six persons, and drove them from before their gates to Shebarim, and defeated them at Morad, so that the heart of the people melted and became like water.

Joshua's Anguish over the Defeat.

Joshua consequently tore his robes, 6 and fell upon his face to the earth before the Ark of the EVER-LIVING, until the dusk,—he and the judges of Israel also threw dust on their heads. And Joshua exclaimed; 7 "Ah! LORD OF LIFE! Why have You brought the People over the Jordan to give us to the hand of the Amorites to destroy us, when we would have been content to remain on the other side of the torrent? For myself, ALMIGHTY, what can 8 I say when Israel turns to fight before its enemies? When all the 9 Canaanites and the population of the country hear it, and surround us, and cut off our name from the earth? Who will then make Your Name great?"

(B.C. 1451.) The Cause of Defeat rehearsed.

But the EVER-LIVING replied to 10 Joshua; "Arouse yourself! Why are you fallen on your face? Israel 11 has sinned, and has broken the covenant I commanded them, and

- have taken from the devoted property, and plundered it, and hidden it, and put it amongst the baggage!
- 12 Therefore the sons of Israel were not able to stand before their enemies;—they fled before the faces of their enemies,—because there is sacred property with them. Let it not continue with them, if they would not be destroyed by the sacred property amongst you. Arise! Sanctify the People! and say, 'Sanctify yourselves for to-morrow; for thus says the EVER-LIVING GOD of Israel! "There is sacred property in your breast, Israel! You will not be able to stand before your enemies, until you have cast out the sacred things
- 14 from your breast!" Therefore let them approach in the morning by tribes, and families. And the tribe that is intercepted by the EVER-LIVING, let it approach by families; and the family that is intercepted by the EVER-LIVING, let it approach by houses; and the house that is intercepted by the EVER-LIVING,
- 15 let it approach by individuals, and he who is intercepted shall be burnt in fire, with all belonging to him, for he has broken the covenant of the EVER-LIVING; and whoever has done it shall be destroyed from Israel."

Seeking the Rebel.

- 16 Joshua accordingly arose at day-break, and Israel marched past by its tribes, and the tribe of Judah was intercepted.
- 17 Then the families of Judah approached, and the families of the Zarahkites were intercepted; then the family of Zarahk approached by houses, and Zabdi was intercepted;
- 18 then the house of Zabdi approached by individuals, and Akan, the son of Karmi, the son of Zabdi, the son of Zarahk, of the tribe of Judah, was intercepted.
- 19 Joshua then said to Akan;—"My son, return thanks now to the EVER-LIVING GOD of Israel! and giving thanks to Him, confess, I pray, to me what you have done?—hide it not from me."

Akan the Rebel confesses.

- 20 So Akan answered Joshua and said, "I have certainly sinned against the EVER-LIVING GOD of Israel! and I have done like this,—and like this,

—when I saw a cloak of Shinar 21 peculiarly beautiful, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, I desired and took them, and hid them in a box in my tent, and the silver is in it."

Joshua therefore sent messengers 22 who ran to the tent, and saw the box in the tent and the money in it; so 23 they took it from within the tent and brought it to Joshua, and to all the sons of Israel, and they poured it out before the EVER-LIVING. Then 24 Joshua took Akan the son of Zarahk, and the money, and cloak, and the wedge of gold, and his sons and daughters, and his cattle and asses, and his sheep, and his tent, and all that he had, and all the forces of Israel with him took them to the valley of Sorrow,¹ where Joshua said, "Why, to our sorrow, did 25 you grieve the EVER-LIVING at this time?" Then all Israel slew them with stones, and burnt them with fire, and covered them up with stones, and piled upon them 26 a great heap of stones to this day. Thus the EVER-LIVING turned away His anger; therefore they call the name of that place, the Vale of Sorrow, to the present time.

(B.C. 1451.) Joshua assails Ai with his whole Forces.

Then the EVER-LIVING said to 8 Joshua, "Fear not! and do not delay to take all the forces with you to the war, but advance upon Ai, for I will give the king of Ai to your hand, with his people and city and land, when you shall do to Ai and 2 her king, as you did to Jericho and her king; except that you may plunder the booty for yourselves.—Place an ambush behind the town."

Joshua and all the forces consequently advanced to the war, ascending to Ai. Joshua, however, selected thirty thousand men, the best of the army, and sent them by night, instructing them thus;—"Be careful to lie in ambush behind the town, not very far from the city. And all of you be steady. While I and the 5 main body of the forces with me will advance to the town, and when they come to oppose us, as formerly, we will retreat before them, so that 6

¹ In Heb., Akar.—F. P.

- they may follow after us till we separate them from the city. For they will say 'We are driving them before us.' Then you must rise up from the ambush, and rush into the town;—for your EVER-LIVING GOD will give it to your hand. But when you have seized the place, set the city on fire, as the EVER-LIVING commands you to do.—Mind, I have instructed you!"
- 9 Joshua despatched them thus, and they went to the ambushade, and halted there between Bethel and Ai, to the west of Ai, but Joshua remained that night in the midst of the forces.
- 10 Joshua, however, arose at day-break and brigaded the army, and he and the officers of Israel advanced against Ai, and the whole body of the army that was with him advanced, and approached, and came near to the city, to assail Ai from the north. Now there was a valley between them and Ai.
- 12 He had previously taken about five thousand men, and placed them in ambush between Bethel and Ai on the west of the town. Thus the main body of the army rested on the north of the town, with its ambushade at the west of the city, whilst Joshua marched by night through the valley.
- 14 But when the king of Ai perceived it, he hastened and arose, and the man came out of Ai to oppose Israel in battle with all his forces in the open plain. But he knew not of the ambush behind the city. Joshua and his Israelite army, however, retreated before them, and retired towards the desert. Then all the people who were in the town shouted to run after them;—so they ran after Joshua, and separated themselves from the city, and there was not a man left in Ai and Bethel, who did not go out after Israel; thus they left the city unguarded to chase after Israel.
- 18 Then the EVER-LIVING said to Joshua; "Extend the javelin that is in your hand towards Ai, for I will give it into your power." So Joshua extended the javelin which was in his hand to the city, and the ambush arose immediately from its place, and ran with outstretched hand to the town, and captured it, and instantly fired the city. Then the men of Ai turned and looked, and saw the

smoke go up from the city to the sky, and that there was no direction in which they could fly, one way or the other; so our forces, retreating to the desert, turned from their retreat,—when Joshua and the Israelite army saw that the ambushade had captured the city, because the smoke went up from the town,—they turned and charged on to the men of Ai, and the others came out from the city to attack them. Thus they were with Israel on both sides, front and rear, and they fought until only a remnant fled and escaped. But the king of Ai was taken alive and brought to Joshua, and when Israel had finished slaying all the people of Ai in the field of the desert to which they had fled, and all had fallen to death by the edge of the sword—the army of Israel turned back to Ai, and struck it with the edge of the sword; and the number who fell on that day, of men and women, were twelve thousand,—all people of Ai,—for Joshua did not withdraw his band with the extended javelin until they had destroyed all the population of Ai. However the cattle and the furniture of the town Israel plundered for themselves, as the EVER-LIVING had said, when He instructed Joshua. Joshua also burnt Ai, and made it a ruin for ever, (as it is to this day,) and he hung the king of Ai on a tree until the dusk. But when the sun went down Joshua commanded and they lowered the corpse from the tree, and laid it at the open gate of the city, and piled upon it a great heap of stones. (They remain to this day.)¹

Joshua builds an Altar upon Mount Ebal.

Afterwards Joshua built an altar to the EVER-LIVING GOD of Israel on Mount Ebal, as Moses the servant of the EVER-LIVING commanded the children of Israel, and such as Moses described in the Book of the Law for the children of Israel, of Whole Stones, to which no chisel had been applied, and he offered upon it a Burnt Offering to the EVER-LIVING, and sacrificed a Thankoffering. He also carved upon the stones there a

¹ The words in brackets are an editor's notes.—F. F.

copy of the Law of Moses, which he wrote for the sons of Israel.

- 33 Then the army of Israel, and the senators, and officers, and judges stood on each side of the Ark, next to the priests and Levites, who carried the Ark of the Covenant of the LORD, together with the foreigners and natives, on Mount Gherizim, and half on Mount Ebal, as Moses the servant of the EVER-LIVING commanded, to bless the Nation of Israel at the start. After that he read the whole of the Law of Blessing and Cursing, with all that was written in the Book of the Law. There was not a word of all that Moses commanded which Joshua did not read before all the Parliament of Israel, with the men and children, and the foreigners who marched with them.

(B.C. 1451.) All the Kings of Canaan make Alliance to fight Israel.

- 9 When all the kings who were beyond the Jordan, in the hills, and on the slopes, and on the shore of the Great Sea opposite Lebanon,—of the Hitites, and the Amorites, the Canaanites, the Perizites, Hivites, and the Jebusites, — heard it, they allied together for war with Joshua and Israel.

The People of Gibeon make a Treaty of Peace.

- 3 The inhabitants of Gibeon, also, heard what Joshua had done to 4 Jeriko and Ai, but they acted with cunning, and went and took worn saddles on their asses, and old wine-skins broken and patched, and old patched shoes on their feet, and worn clothes upon them, and all their bread and provisions were mouldy. 6 They came thus to Joshua in the camp at Gilgal, and said to him and to the princes of Israel; "We have come from a distant country, and wish you to make a treaty with us." 7 But the Leader of Israel replied, "Do you reside amongst the Hivites? If so I cannot make a treaty with you!" 8 They, however, answered Joshua, "We are your servants." When Joshua enquired "Who are you? and whence do you come?" 9 they answered, "Your servants come from a very distant country to the

Name of your EVER-LIVING GOD; for we have heard what He has done,—all that He did in Mitzeraim;¹ and all that He did to the two kings¹⁰ of the Amorites who were beyond the Jordan,—to Sihon king of Heshbon, and to Og king of Bashan, who was in Ashtaroth,—so all the chiefs¹¹ and people of our country commanded us to take provisions for our journey, and go to meet you, and say; 'We are your servants, therefore make a treaty with us.' We¹² consequently prepared new biscuits at our homes on the day we began to travel to you,—and now, see, they are bad and mouldy! And these wine-skins were new when we filled them, and now they are broken! And these clothes and shoes of ours are worn out from the great length of the journey." So they accepted the men¹⁴ from their provisions, and did not enquire of the mouth of the EVER-LIVING. Joshua therefore made¹⁵ peace with them, and concluded a treaty to preserve their lives, and the chiefs of the Parliament swore it to them. But at the end of the three¹⁶ days after they had made the treaty with them, they learnt they were neighbours, who resided in the vicinity! For the children of Israel¹⁷ marched and came to their towns on the third day,—the villages of Gibeon—Kaphirah, and Baroth, and Kirzath of the Woods, but the sons of Israel¹⁸ did not strike them, because the Lords of Parliament had sworn to them by the EVER-LIVING GOD of Israel.

The Public condemn the Parliament for the Treaty with Gibeon.

All the public, however, complained 19 of these lords. But they replied, "All we, the Lords of the Parliament, swore to them by the EVER-LIVING GOD of Israel, so you cannot now injure them.—Do this, however, and let²⁰ them live, that there may not be anger upon us because of the oath which we have sworn to them." The lords²¹ therefore said to them, "You shall live; but you shall be hewers of wood and drawers of water to all the Parliament, as the lords promised you."

¹ Egypt.—F. F.

Joshua confirms the Treaty on Conditions.

- 22 Joshua consequently summoned them, and addressed them thus, "Why did you deceive us, asserting, 'We are from a very great distance,' when you reside in the vicinity?"
- 23 However since you have deceived, and the result cannot be taken from you, you shall be hewers of wood and drawers of water to the House of the EVER-LIVING."
- 24 They, however, answered Joshua and said; "Because it was clear to your servants that your EVER-LIVING GOD had promised to His servant Moses to give all this country to you, and to destroy all the inhabitants of the land before you, we feared greatly for our lives in your presence, therefore we did this. And now we are in your hand for good, do with us what is right in your eyes to do."
- 26 So he showed kindness to them, and protected them from the hands of the children of Israel, that they
- 27 should not kill them. But Joshua gave them at the same time to be hewers of wood and drawers of water for the Parliament, and for the altar of the EVER-LIVING, to this day, at the place which might be chosen.

(B.C. 1451.) Adon-i-Zedik, King of Jerusalem, forms an Alliance to resist Israel.

- 10 But when Adon-i-Zedik, king of Jerusalem, heard that Joshua had captured Ai, and had burnt it, and as he had done to Jeriko and her king, so he had done to Ai and her king, and that the inhabitants of Gibeon had made peace with the children of Israel as they were approaching
- 2 them, he feared much, for Gibeon was a great city, like one of the Capital Cities, because it was larger than Ai, and all its leaders were
- 3 brave. Adon-i-Zedik, the king of Jerusalem, consequently sent to Hoham, king of Hebron, and to Piram, king of Yarmath, and to Yaphia, king of Lakish, and to Debir,
- 4 king of Aglan, saying:—"Come to me and help me, and we will attack Gibeon, for it has made peace with Joshua and the children of Israel."
- 5 They assembled in consequence. And the five kings of the Amorites,—the king of Jerusalem, the king of

Hebron, the king of Yarmath, the king of Lakish, the king of Aglan,—they, and all their forces,—encamped against Gibeon, and made war upon it. But the men of Gibeon 6 sent to Joshua at the camp in Gilgal, saying: "Drop not your hands from your servants. Come immediately to us, to save us, and help us, for all the kings of the Amorites in the hills have collected against us."

Joshua advances to attack Adon-i-Zedik.

So Joshua ascended from Gilgal, 7 he and all the army with him, and all the generals of the forces.

The EVER-LIVING also said to 8 Joshua, "Fear not for them, for I have given them into your hand. Not a man shall stand before you!" So Joshua came upon them suddenly, 9 marching all night from Gilgal, and the EVER-LIVING defeated them before Israel, and routed them with a great rout from Gibeon, and pursued them towards the ascent of Beth-Horan, and defeated them at Azrakah, and at Makdah. And as 11 they fled before Israel in the plain of Beth-horon, the EVER-LIVING sent great stones upon them from the skies at Azrakah, and more were killed by the stones that hailed down, than the children of Israel slew with the sword.

Joshua also called to the EVER-LIVING on that day;

"JEHOVAH! give the Amorites to the face of the children of Israel!" and he added,

"Sun! in the eyes of Israel be still at Gibeon,

And Moon! in the valley of Ailan!"

And the sun and moon stood still, 13 Till the nation had mastered its foes!

Is not this recorded in the true Records?—that the sun stood still in the mid sky, and hastened not to set for about a full day? and there 14 has not been such an event before it, or since it, for the EVER-LIVING to listen to the voice of a man. But the EVER-LIVING fought for Israel.

1 V. 13. Or "Book of the Just"; or it would also read, "In the accurate records"—that is, the National Archives. The last clause of verse 13, and all of verses 14 and 15, are an editorial note, of Isaiah or Ezra, his subsequent editor, upon the fact recorded in the National Archives, and quoted just above.—F. F.

15 Joshua and the forces of Israel afterwards returned to the camp at Gilgal.

The Five Kings retreat to a Cave.

16 But those five kings retreated and hid themselves in a cave in Makedah,
17 and it was reported to Joshua "The five kings have been found concealed
18 in a cave in Makidah." So Joshua said "Roll great stones to the mouth of the cave and place a guard of men
19 over it to watch it; but you others stop not following your enemies, and cut off their rear.

"Do not attack their towns, for the EVER-LIVING GOD will give them to your hand."

20 So when Joshua and the sons of Israel had completed the conquest of them by absolute defeat, and the raiders had raided them; then they
21 attacked the fortified cities. And afterwards all the force returned to Joshua at the camp of Makedah in peace, and no man sharpened his tongue against the children of Israel.
22 After that Joshua commanded to
23 open the mouth of the cave, and they did so, and to bring out those five kings from the cave to him. They did so,—and brought the five kings to him—the king of Jerusalem, the king of Hebron, the king of Yarmath, the king of Lakish, the king of
24 Aglan. And when the kings were brought out to Joshua, Joshua summoned all the leaders of Israel, and ordered the commanding Officers of the army to approach and put their
25 feet upon their necks. Joshua also addressed them saying;—"Fear not and let not your courage fail, for the EVER-LIVING will do thus to all your enemies, when you fight with
26 them." And after that Joshua degraded them and hung them on five trees,—and they hung upon the trees
27 until the dusk, but when the time of sunset came, Joshua commanded and they were lowered from the trees, and laid in the cave where they had concealed themselves, and they piled great stones at the mouth of the cave. (They remain to this day.)¹

¹ V. 27. The words in brackets are an ancient editor's note. The reader must not suppose that all the events recorded here happened in twelve hours or so, as the impress left by the old translators leaves on the mind. They would occupy several months, or years, as the country traversed and towns captured cover several hundreds of miles.—F. F.

(B.C. 1451.) **Joshua captures Makedah.**

At the same period Joshua captured Makedah, and he devoted its territory, and all its population he spared not from ruin, but did to the king of Makedah as he had done to the king of Jeriko.

(B.C. 1451.) **Joshua besieges and captures Libnah.**

Joshua afterwards advanced with the forces of Israel from Makedah to Libnah and besieged Libnah, and the EVER-LIVING also gave that into the hand of Israel with its territory. And he struck with the edge of the sword all the persons in it. He did not reserve it from plunder, and did to its king as he had done to the king of Jeriko.

(B.C. 1451.) **Lakish Besieged and Captured.**

Joshua next advanced, and the 31 forces of Israel with him, from Libnah to Lakish, and encamped against, and besieged it; and the EVER- 32 LIVING gave Lakish into the power of Israel, and they captured it on the second day, and gave no quarter to the people in it, exactly as to Libnah.

Horam advancing to help Lakish is Defeated.

At this period Horam the king of 33 Ghezar advanced to help Lakish, but Joshua defeated him, and the people with him, until nothing but a wreck was left.

(B.C. 1450.) **Aglan Besieged and Captured.**

Joshua, and the army of Israel 34 with him, next advanced from Lakish to Aglan, and encamped against, and assaulted, and captured it at once, and gave no quarter to all the men in it. At the same time he devoted them as he had done to Lakish.

(B.C. 1450.) **Hebron Besieged and Taken.**

Afterwards Joshua, and the forces 35 of Israel with him, marched from Aglan to Hebron, and besieged, and 36

37 captured it, and gave no quarter to all the garrison in it,—he did not reserve it from ruin,—exactly as he had done to Aglan,—but devoted it and all the garrison in it.

(B.C. 1449.) *Dibrah Besieged and Taken.*

38 Next Joshua and all the Israelite forces with him turned towards
39 Dibrah, and besieged it, and captured it, and its territory, and all its towns, and gave no quarter, but devoted all the garrison who held it. They did not refrain from plunder. They did to Dibrah as they did to Hebron and her king, and as they had done to Libnah and its king.

(B.C. 1448.) *The Highlands Conquered.*

40 Joshua afterwards subjected all the country of the hills, and the desert, and the plains, and the farming country, and all their kings. He did not refrain from plunder, but he devoted all the animals, as the EVER-LIVING GOD of Israel ordered.

(B.C. 1447.) *Joshua in a Campaign conquers Kadish-Barna and Goshenland.*

41 Joshua afterwards subdued from Kadish-Barna to Gazah, and all the land of Ghoshen, as far as Gibeon,
42 and all its districts, and the country around them, in one campaign, because the EVER-LIVING GOD of Israel fought for Israel.

43 Joshua afterwards returned with all the Israelite force to the camp at Gilgal.

(B.C. 1446.) *North Palestine unites against Israel.*

11 But when Jabin the king of Tzor heard it, he sent to Yobab, king of Madon, and the king of Shrimron,
2 and the king of Akshaf, and the kings who were to the north in the hills, and in the pastures, to the south of Kineroth, and in the grass-lands, and
3 in the marshes about the lake; the Cananites of the east, and the west, and the Amorites, and the Hitites, and the Perizites, and the Jebusites, in the Hill, and the Hivites below Hermon, in the land of Mizpah,—
4 who came and all their camps with

them, a great army like the sand on the shore of the sea for number, with very many horses and chariots. So 5 all these kings appointed a rendezvous, and came and encamped together at the Lake of Merom to fight with Israel.

(B.C. 1446.)

Then the EVER-LIVING said to 6 Joshua, "Fear not for their presence, for by to-morrow at this time I will give them to be broken before Israel. Hamstring their horses, and burn their chariots with fire."

(B.C. 1446.) *Joshua advances against the Northern Confederacy.*

Then Joshua rapidly advanced and 7 all the forces of the people with him to the Lake of Merom, and fell upon them, and the EVER-LIVING gave 8 them to the hand of Israel, who defeated, and pursued them at Zidon the Great, and on the shore of the sea, and at the gorge of Mizpah on the east, where he defeated them until only a wreck was left. And 9 Joshua did to them as the EVER-LIVING commanded him; he hamstringed their horses and burnt their chariots with fire.

(B.C. 1445.) *Joshua captures Tzor (Tyre) the Suzerain of the Northern Chiefdoms.*

Joshua also turned in this cam- 10 paign and captured Tzor and conquered its king by the sword, for Tzor was before that the head of all these chiefdoms. Therefore he gave 11 no quarter to its garrison, he devoted all to the edge of the sword, he left not a breath, but burnt Tzor with fire. And all the chiefdoms and all 12 the districts around it Joshua captured, and subdued them by the sword, devoting them as Moses the servant of the EVER-LIVING commanded. But the plunder of all 13 these towns, and the cattle, the 14 children of Israel looted for themselves, except that they put the men to the sword to destroy them. There remained none breathing. As the 15 EVER-LIVING commanded to Moses His servant, so Moses commanded to Joshua,—and so Joshua did. He did not reject a word that the EVER-LIVING commanded to Moses. Con- 16 sequently Joshua obtained possession

- of all the country of the hills, and all the south, and all the land of Goshen, and the slopes, and the desert, and the hill of Israel with its slopes, from the border hills to the ascent of Sair, and from Bal-gad, to the gorge of Lebanon below the hill of Hermon, he captured and completely subdued the whole of their territories. Joshua was a long period making war against those districts. No city came peaceably to the children of Israel except the Hivites who inhabited Gibeon. The rest were taken by war. But this was from the EVER-LIVING, Who emboldened their hearts to oppose Israel in war to devote them, so that they might not find mercy, for they were to be destroyed, as the EVER-LIVING commanded Moses.
- About the same period Joshua went and conquered the Anakim in the Highlands, in Hebron, in Debir, in Anab, and in all the Highlands of Judah, and all the Highlands of Israel—Joshua devoted them with their cities. He left none of the Anakim in the country of the children of Israel, except they were left in Azah, in Gath and Ashdod. Thus Joshua took possession, in the way the EVER-LIVING commanded to Moses. After which Joshua allotted to Israel the districts for their tribes, and the country rested from war.

(B.C. 1451 to 1444.) *Visits of the Conquests of Joshua and Moses.*

- Now these are the kingdoms of the country which the children of Israel conquered, and seized their territories, on the other side of Jordan towards the rising sun.—From the river Arnon to Mount Hermon, and all the pastures to the east.
- Sihon, king of the Amorites, who resided in Heshbon, ruling from Arcar, which is on the banks of the river Arnon, and on an island in the river, and half of Gilead, as far as the river Yabok which river bounds the Amonites to the pastures on the Lake of Kinneroth towards the east, and to the Lake of the Pastures, the Salt Lake, easterly, as far as Yashimoth and Bethiman, below the torrents of Pishgah.
- And the boundaries of Og king of Bashan were, from the border of the Rephaim, who resided in Ashteroth and Adrai, who ruled in Mount

Hermon, and in Salkah, and in all Bashan to the boundaries of the Gheshurites, and the Makathi, and the half of Gilead: to the bounds of Sihon king of Heshbon.

Moses the servant of the EVER-LIVING, and the children of Israel conquered them, and Moses the servant of the EVER-LIVING gave them into the possession of the Reubenites, and Gadites, and the half tribe of Manasseh.

(B.C. 1451 to 1445.) *Joshua's Conquest West of Jordan.*

These, however, are the kingdoms of the country which Joshua and the children of Israel conquered on the west side of the Jordan, from Bal-gad to the gorges of the Lebanon, and to the Boundary Hills of the ascent to Sair, and which Joshua gave to the tribes of Israel to possess in their divisions, on the hills, and the slopes, and on the pastures, and in the prairies, and in the desert, and in dry-lands;—the Hittites, the Amorites, the Cananites, the Perizites, the Hivites, and the Jebusites.

- The king of Jeriko, one. 9
The king of Ai, who resided in 10
Bethel, one.
The king of Jerusalem, one.
The king of Hebron, one.
The king of Yarmath, one. 11
The king of Lakish, one.
The king of Aglan, one. 12
The king of Gezer, one.
The king of Debir, one. 13
The king of Gader, one.
The king of Harmah, one. 14
The king of Arad, one.
The king of Libnah, one. 15
The king of Adlam, one.
The king of Makdah, one. 16
The king of Bethel, one.
The king of Thaphokh, one. 17
The king of Khephir, one.
The king of Aphak, one. 18
The king of Lashron, one.
The king of Madon, one. 19
The king of Khatzer, one.
The king of Shimon-Merom, one. 20
The king of Akshaf, one.
The king of Anak, one. 21
The king of Megido, one.
The king of Kadesh, one. 22
The king of Yaknan in Carmel, one.
The king of Dor in Nafath-dor, 23
one.

The king of the nations in Gilgal, one.

- 24 The king of Thirzah, one.
All the kings were thirty-one.

(B.C. 1420.)

- 13 But Joshua grew old and advanced in days, when the EVER-LIVING said to him—

- "You are old and advanced in days, and the remainder of the country to be conquered is very large, that is the country of Nashareth, all Galilee, the Philistines, and all the Gheshurites, from the Nile¹ which bounds the Mitzeraim, and from thence as far as the borders of Akron northward, belonging to the Cananites; with the five lordships of the Philistines, the Azathir, the Ashdodi, the Ashkaloni, the Gathii, the Akrani, and the Airi, on the south. All the country of the Canani and Marah, near Zidon, to Afak on the borders of the Amori, with the district of the Ghibli, and all eastern Lebanon toward sunrise;—from Bal-gad below Mount Hermon to the pass of Hamath; all the regions of the highlands from Lebanon to the shores of the sea,—and all the Zidonians,—whom I will drive out before the face of the children of Israel;—therefore assign to Israel their allotments as I command you. Consequently divide this country into districts, for the nine and a half tribes to possess, because the Reubenites and the Gadites took their districts, which Moses gave them over the Jordan eastward."

- Moses the servant of the EVER-LIVING fixed for them, from Aroar, that is on the bank of the river Arnon, and the town in the middle of the river, and all the plain of Midba to Diban, with all the towns of Sihon king of the Amorites, who was king in Heshbon to the border of the Beni-Aman; with Gilad and the borders of the Gergushites, and the Makathites, and the Hill of Hermon, and all Heshbon, to Salcah: All the territories of Og in Bashan, who was king in Ashtaroth and Adrai,² with

¹ Ch. 13, v. 3. The Hebrew name for the Nile was "Shikhor" = Black-water. The name Nile means in Arabic "Dark-blue," an equivalent description.—F. F.

² ("That Is Mashir") is an old commentator's note, inserting the then modern name for the older one.—F. F.

the remains of the Rephaim, which Moses subdued and seized:¹

Moses also gave to the tribe of 15 Reuben by their families; and their 16 boundary was from Aroar, which is on the bank of the river Arnon, and the town that is in the middle of the river, and all the plain to Midba. Heshbon and all the villages that 17 are in the plain; Dibon and Bamoth-Bal, and Beth-Bal, the Inner, with 18 Zahtzah, and Kadmoth, and Mephath; with Kirzathaim, and Sibma, and all 19 the districts of Sihon king of the 20 Amorites, who reigned in Heshbon, 21 whom Moses executed with the princes of Midian,—Air, and Rekem, and Tzur, and Khor, and Reba lords of Sihon, residents in the country, and Bilam the son of Beor, the 22 Diviner, whom the children of Israel slew with the sword for cursing them.

These were the boundaries of the 23 sons of Reuben. They began at the Jordan, which completed the boundary of the allotments of the sons of Reuben for their families,—in their towns and in their suburbs.

Moses also gave to the tribe of Gad, 24 —the sons of Gad,—for their families. And their boundary was Jazer, and 25 all the towns of Gilad, and half the country of the children of Amon to Aroar, which is opposite Rabah; and 26 from Heshbon to Ramath, to Mizpha and Betonim, and from Makhanim to the boundary at Debir; then from 27 the vale of Beth-aram, and Beth-minrah, and Sukoth, and North Zather, from the districts of Sihon king of Heshbon, to the Jordan, and the boundary ended at the Lake of Kinneroth, on the eastward beyond the Jordan.

This was the district of the sons of 28 Gad for their families. With the villages and their suburbs.

Moses also gave to the half tribe 29 of Manasseh, for the families of the half tribe of the sons of Manasseh. And their boundaries were from 30 Makhanim to Pashan, all the king-

¹ Ch. 13, v. 13. (But the children of 19 Israel did not seize the Gheshuri, and the Makathi, but they reside in Gheshur and Makath, in the breast of Israel to this day. The tribe of Levi were not given a portion,—the EVER-LIVING GOD of Israel is their Portion as He said to them.)

Vv. 13, 14, are a note of some editor, probably Ezra or Nehemiah. I, therefore, put them as a note at the foot of the page.—F. F.

- dom of Og king of Bashan, with all the villages on the river which is in
- 31 Bashan,—sixty towns; with the half of Gilad, and Ashteroth, and Adrai, villages of the kingdom of Og in Bashan, to the sons of Makir, the son of Manasseh,—for division to the sons of Makir for their families.
- 32 This was the district of Manasseh from Arboth of Moab beyond the Jordan, eastward of Jeriko.
- 33 But to the tribe of Levi Moses gave no portion;—the EVER-LIVING GOD of Israel is their Portion, as He said to them.

(B.C. 1430.)

- 14 But these are the portions of the children of Israel which were allotted to them by Aliazer the priest, and Joshua the son of Nun, and the chiefs of the tribes of the children of Israel.
- 2 They assigned them by lot, as the EVER-LIVING commanded by the medium of Moses, to the nine and
- 3 a half tribes, because Moses had given portions to two and a half tribes beyond the Jordan, and to the Levites no portion was given amongst
- 4 them. The sons of Joseph, however, were two tribes, Manasseh and Ephraim, but no portion was given to the Levites in their country, except towns for residence, and
- 5 pastures for their cattle. As the EVER-LIVING commanded Moses, the children of Israel did, when they divided the country.

(B.C. 1426.) *Maleb demands Hebron as given him by Moses.*

- 6 The sons of Judah, however, approached Joshua in Gilgal, and Kaleb the son of Jefonneh the Kenezite said to him, "Probably you will remember the word which the EVER-LIVING spoke to Moses the Man of GOD about you and myself
- 7 at Kadesh-barnea. I was forty years old when Moses the servant of the EVER-LIVING sent me from Kadesh-barnea to spy the country, and I brought him back a report such as
- 8 was in my heart. But my companions who went with me melted the heart of the People, whilst I was strong for
- 9 my EVER-LIVING GOD. So Moses swore in that day saying:—'The country that you have been to survey shall be your estate, and your children's for ever, for you are full after

the EVER-LIVING GOD.' And now, look! as JEHOVAH lives with me, 10 since that word was spoken, it is forty-five years from the time the EVER-LIVING commanded that promise by Moses, while Israel wandered in the desert. So look now, I am to-day eighty-five years old,—yet I am 11 to-day as strong as on the day Moses sent me out. I am strong yet, and as bold now for war, both to march out and to return again. Therefore give 12 to me that highland that the EVER-LIVING promised at that time,—for the Anakim are there and have great fortified cities. If the EVER-LIVING is with me, then He will drive them out, as the EVER-LIVING promised."

So Joshua blessed him, and gave to 13 Kaleb the son of Jefonneh Hebron as an estate; consequently Hebron 14 has belonged to Kaleb the son of Jefonneh, the Kenezite, as his portion to this day, because he was full after the EVER-LIVING GOD of Israel.¹

The country then was quiet from 15 war.

And the boundary of the tribe of 15 Judah for their families was from the border of Eden,—from the desert of Zin on the south, to the limits of Thiman; and their southern border 2 ran from the side of the Salt Sea, on the bay running south of the ascent of Akabin, and passing over at Tzin, 3 and ascending from the south to Kadesh-barnea, then passing from Khatzehon, and ascending to Ader, where it turned to Karkah; thence 4 passing to Alzman and ascending the river of Mitzeraim, and the termination of the boundary is at the sea. This is their southern boundary.

But the eastern boundary is the 5 Salt Lake to the mouth of the Jordan; and the boundary on the north side is from the bay of that lake at the mouth of the Jordan, where the 6 border ascends to Beth-Khaglah, and passes on the north of Beth-arba, where the boundary ascends to Abenbahn of the Beni-Reuben. Thence the boundary ascends to 7 Debir, from the vale of Akor, and to the northward to Gilgal, where it touches the ascent of Admin, which

¹ Ch. 14, v. 15. ("But the name of Hebron was formerly Krith-arba,—it was the land of the Great Anakim.")

This is a note, probably of Ezra, not part of the original text.—F. F.

is to the south of the river; whence the border passes to the brook of the Sun-well,¹ and its termination is at the Spies-well. Thence the boundary ascends by the vale of Ben-hinom to the cliff of the Jebusites which is south of Jerusalem, whence the line ascends to the top of the hill which is opposite the vale of Hinom, westward, which is the boundary of the Rephaim, northwards. Then the line is drawn from the top of the hill to the source of the brook Nefthokh, and goes to the village of Mount Afron, where the boundary ascends to Krith-Jarim, where the line turns from the ascent westwards to Mount Sair, and passes the cliff of Mount Jarim from the north to Kisalon and descends to Beth-shemesh, and passes to Thimnah. Then the boundary comes to the cliff of Akron on the north, and the line draws on to Shrikron, and passes the Hill of Balah, and comes to Jabnal, which is the termination of the boundary on the west. But the western boundary is the Great Sea. This is the boundary of the sons of Judah, including their families.

(B.C. 1426.)

But to Kaleb the son of Jefunneh an estate was given amongst the sons of Judah, by command of the EVER-LIVING to Joshua, of the four cities of Ani the Anak,²—and Kaleb drove out from there the three sons of Anak, Shishi and Akhiman, and Thalmi,—the descendants of Anak. Then he descended from there to the people of Debir,³ where Kaleb said, "Whoever conquers Krith-sefer and captures it, I will give him Aksah my daughter for a wife." And Athnial the son of Kenez, the brother of Kaleb, captured it, and he gave him Aksah his daughter as a wife. But when she came he persuaded her to ask her father for a farm; so she dismounted from her ass,—when Kaleb asked her "What is it?" And she replied, "Give me a blessing

with the southern land you have given me;—give me springs of water." He therefore gave her the upper springs and lower springs.

These are the possessions of the 20 sons of Judah, for their families.

These villages were on the borders of the tribe of the children of Judah on the border of Edom towards the south: Kebzal and Adar, and Jagir; and Kinah, and Dimonah, and Adadah, and Kadesh, and Khatzor, 23 Ithran; Zuf, and Telem, and Baloth; 24 Khatzer and Khadathah, and Kirioth, 25 —Khatzron¹; Amam, and Shima, and 26 Molda, and Khatzer-Gadah, and 27 Khashman and Bethfalit; and Khatzer the lower, and Bar-Sheba, and Biziothiah; Balah, and Azim, and 29 Atzam; and Altholad, and Kesil, 30 and Kharmah; and Ziklag, and 31 Madmanah, and Sinsanah; and 32 Libanth and Shilkhim, and Ain, and Rimon, Kal-admah, Asrim, and Thisha, and Khatzihan; Bashfilah, 33 Ashtbaul, and Tzurah, and Ashuah; and Zinokh, and Ani-banim, Thafokh, 34 and Ainam; Jarmoth and Adlam, 35 Sokah, and Azkah; and Sharim, 36 and Arithaim, and Gadrah, and Gadothaim, fourteen towns, and Khazriben; Tzinan, and Khardashah 37 and Migdal-Gad, and Dilan, and 38 Mitzpha, and Zakthal; Lakish, and 39 Batzkath, and Aglon; and Kabon, 40 and Lakhmas, and Kithlish; and 41 Gaderoth, Beth-dagon, and Namah, and Makedah, sixteen towns and villages; Libnah, and Athar and 42 Ashan; and Jafthakh, and Ashna, 43 and Netzib; and Kailaph, Aktzite, 44 and Marashah, nine towns and villages; Akron and its daughters 45 and villages. From Akron and westward all that is about Ashdod, and its villages. Ashdod and its daughters and villages; Azah, and its daughters and villages to the river of Mitzeraim, and the shore of the Great Sea; and in the highlands 48 Shamir, and Jether, and Sokah; Danah, and Kiriah-sana,² and Anab, 49

¹ Ain-Shemsh.—F. F.

² V. 14. ("Which is Hebron.") These words are a very ancient editorial note, probably by Ezra.—F. F.

³ V. 15. ("But the name of Debir was formerly Krith-sefir.") These words are a very ancient editorial note, probably by Ezra.—F. F.

¹ ("Which is Khatzer.") The bracketed words are an old editor's note.—F. F.

² Ch. 15, vv. 48—60. All the following bracketed explanations are later editorial notes. Therefore I remove them from the text to the page foot, their proper place.—F. F.

("Which is Dehir.")

("Which is Hebron.")

("Which is Krith-Jarim.")

50 and Ashthenah, and Anim, and
 51 Ghoshen, and Kholon, and Ghilah,
 —eleven towns and their villages.
 52 Arad and Dinnah, and Ashon, and
 Janum, and Beth-tafokha, and Afa-
 53 kah; and Khumtah, and Kiriath-
 54 arba,¹ and Tzair. Nine towns with
 55 their villages; Inner Carmel, and
 56 Zif, and Yotah, and Izraal, and
 57 Jakdom, and Zanakh; Hakin, Ghibah,
 and Thimna, ten towns with their
 58 villages. Khaikhul, Beth-tzur, and
 59 Ghider, and Marth, and Beth-Anoth,
 and Althekeon,—six towns and their
 60 villages. Krith-bal,² and Arbah,—
 two towns and their villages.
 61 In the Wilderness, Beth-arbah,
 62 Midin, and Skaltah; and Nishshan,
 63 and Air-amalakh, and Ain-gledi. But
 the Jebusi continued in Jerusalem.
 The children of Judah were not able
 to expel them; so the Jebusi con-
 tinue to reside amongst the sons of
 Judah in Jerusalem to this time.
 10 The lot for the sons of Joseph
 came from the Jordan at Jeriko.
 From the east of the brook of Jeriko
 in the desert, it ascended from
 2 Jeriko to the Hill of Bethel; then
 went from Bethel to Luz, where the
 boundary passed as far as Ataroth,
 3 where the boundary descended west-
 ward towards Zafeti to the border of
 Beth-horon the lower, and then to
 Ghezer, and that was its termination
 4 to the west, and the sons of Joseph,
 Manasseh and Ephraim, inherited it.
 5 But there was a boundary for the
 sons of Ephraim with their families;
 and the limit of their portion from
 the east was Ataroth-Ader, to Beth-
 6 horon the upper, and the boundary
 went towards the west to Mikina-
 thath; from Tzefon, where the line
 turned eastward to Thanath-shiloh,
 7 and passed from it to Janokha, and
 descended from Janokha to Ataroth,
 and Naratha, and Faga, to Jeriko,
 8 and arrived at the Jordan. From
 Thafokha, the boundary went west
 of the river Kana, and its termina-
 tion was west of this river for the
 tribe of the sons of Ephraim with
 9 their families. These towns were
 assigned to the sons of Ephraim
 amongst the portion of the sons of
 Manasseh,—all the towns with their
 10 villages. They did not, however,
 expel the Cananites who dwell in
 Ghezer, consequently the Cananites

reside among Ephraim to this time,
 and they are tributaries.¹

But the bounds of the tribe of 17
 Manasseh, who was the first-born
 son of Joseph, were: To Makir, the
 elder son of Manasseh, the father of
 Gilad, who was a great general, was
 given Gilad and Bashan, and to the 2
 other sons of Manasseh with their
 families.—To the sons of Aliazer and
 the sons of Kholek, and the sons of
 Asrail, and the sons of Shekem, and
 the sons of Khefer, and the sons of
 Sheimida, the sons of Manasseh, the
 son of Joseph the Great, with their
 families.

(B C. 1444.) Tzilakkhad's Heiresses
 giben Estates as if they were
 Sons.

And Tzilakkhad the son of Khifir, 3
 the son of Gilad, the son of Makir,
 the son of Manasseh, had no sons,
 but only daughters. The names of
 his daughters were Makha and Noah,
 Khagla, Milka, and Thirza, who 4
 approached the presence of Aliazer
 the priest, and the presence of
 Joshua the son of Nun, and the
 presence of the princes, saying:

"The EVER-LIVING commanded
 to Moses to give us an estate amongst
 our relatives," consequently they gave
 them an estate amongst the relatives
 of their father.

But there fell ten districts to 5
 Manasseh, beside those in the land
 of Gilad and Bashan, which are be-
 yond the Jordan; for the daughters 6
 of Manasseh inherited an estate
 amongst the sons, but the land of
 Gilad came to the other sons of
 Manasseh.

However the bounds of Manasseh 7
 were from Mikmethath to opposite
 Shikem, where the line runs to the
 right to the hamlets of Ain-Thafokh.
 The district of Thafoka belongs to 8
 Manasseh, and at Thafoka Manasseh
 and the sons of Ephraim are con-
 tinuous. Thence the line descends 9
 to the river Kanah. South of that
 river the towns belong to Ephraim
 amongst the towns of Manasseh.
 There the border of Manasseh runs
 from the river, and its termination is

¹ Ch. 16, v. 10. This statement of Isaiah the
 historian absolutely refutes the common libel
 on the Israelites of having massacred the
 whole population.—F. F.

¹ See note (1), p. 16, col. 2.

- 10 the lake. On the south is Ephraim's and northward is Manasseh's, and the lake is the boundary, and it is alongside Ashur from the north, and to Issakar on the east. But to Manasseh, and Issakar, and Ashur belonged Bethshon, and her daughters, and Zablan and her daughters, and the people of Dar and her daughters, and the people of Anidor and her daughters, and the people of Anak and her daughters, and the people of Megido and her daughters,—three tablelands. For the sons of Manasseh were unable to seize these towns, so they permitted the Cananites to remain in this district. But the children of Israel were dominant, and they placed the Cananites under tribute, and did not expel them.

(B.C. 1430.) *The Tribe of Joseph demand more Extensive Territory.*

- 14 The sons of Joseph, however, came to Joshua asking, "Will you only give to us a single district by lot, and a line, for I am a numerous people, since the EVER-LIVING has blessed me so much?"
- 15 Joshua answered them, "If you are a numerous people go up to the forest, and acquire for yourself in the country of the Perizites and the Rephaim, since Mount Ephraim is nothing to you."
- 16 But the sons of Joseph replied, "We cannot acquire the Highlands, for all the Cananites who retain the tablelands have chariots of iron; as well as the inhabitants of Bethshan, and her daughters, and those in the valley of Jezraal."
- 17 Joshua however answered the house of Joseph, — Ephraim and Manasseh—saying; "You are a great people, and have great power; there shall not be another allotment to you. However the highland shall be yours, for it is a forest,—so acquire it. But you must go and expel the Cananites, although they have chariots of iron,—for you are able."

(B.C. 1430.)

- 18 Afterwards all the Parliament of the children of Israel assembled at Shiloh and erected there the Hall of Assembly, for the country had been subjected before them.

(B.C. 1429.) *Joshua plans a Complete Conquest of the Country.*

But there remained seven tribes of 2 the children of Israel who had not received their districts, so Joshua 3 said to the sons of Israel:—

"Till when will you delay to go and seize the country which the EVER-LIVING GOD of your fathers gave to you? Choose for yourselves 4 three men, princes from each tribe, and I will send them, and they shall go over the country and map it into districts for you, and then come to me. They must divide it into seven 5 portions. Judah has had his bounds fixed from the south, and the house of Joseph has had its bounds fixed from the north. So you must map 6 out the country into seven parts, and come back to me here, and I will draw the lots for you before your EVER-LIVING GOD. However there 7 is no share for the Levites amongst you;—the EVER-LIVING is their share:—and Gad and Reuben and the half tribe of Manasseh have taken their shares beyond the Jordan, to the eastward, which Moses the servant of the EVER-LIVING gave them."

(B.C. 1429.) *The Surveyors examine and map out the Unconquered Parts.*

The princes then arose and went, 8 and Joshua appointed their routes to map out the country, saying, "Go and travel through the land and map it, and return to me, and then I will throw the lots for you before the EVER-LIVING in Shiloh." The 9 princes thereupon went, and passed over, and mapped out the land with its towns into seven shares on a sheet, and then returned to Joshua to the camp in Shiloh, where Joshua 10 threw the lots for them in Shiloh, before the EVER-LIVING. Thus Joshua divided the country to the children of Israel, — to each a share.

And he threw the lot for the tribe 11 of the sons of Benjamin, with their families; and the lot came fixing them between the sons of Judah 12 and the sons of Joseph. And their boundaries were, on the north side, from the Jordan, whence the line ascended to the cliff of Jeriko on the

north, and went up the hill westward, and terminated at the Desert of Beth-
 13 aven; and the boundary passed from there to Luz, at the cliff of Luz, southward of Bethel, whence the line descends to Ataroth-adar, upon the hill that is to the south of Beth-
 14 horon the Lower. Thence the border extends, and turns to the side of the lake southward from the hill which is opposite Beth-horon the Southern, and terminates at Krith-bal,¹—this is
 15 the side towards the Lake. But the southern side is from the bound of Krith-bal, whence the line goes westerly, and comes to the source of
 16 the Brook Nefthokh; thence the border descends the side of the hill which is opposite the valley of Ben-Hinom, where the gully of the Rephaim is, to the north, and descends the vale of Hinom to the cliff of the Jebusi, southward, and runs down to the Well of Roghel,
 17 then runs from the north and comes to the Suns Well,² and goes on to Ghililoth, where it touches the ascent of Admam, and descends to Aben-
 18 bahu of the sons of Reuben; where it passes the cliff opposite the Drylands to the north and descends to
 19 Arabath, where the border passes the cliff of Beth-khagla to the north, and the terminus of the boundary arrives at the bay of the Salt Lake on the north, by the mouth of the Jordan. This is the south border southerly.
 20 But the Jordan bounds it on the eastern side. This was the share of the sons of Benjamin with its
 21 boundaries for their families. The towns of the sons of Benjamin for their families were, Jeriko, and Beth-
 22 khagla, and Amak-Katzitz, and Beth-arbah, and Zimeraim, and Bethel,
 23 and Hairim, and Parah, and Afrah,
 24 and Kefir, Amom, Afur, and Gaba;—twelve towns with their villages;
 25 Ghiban, and Harmah; and Baroth,
 26 and Mitzpah, and Kefirah, and
 27 Motzah; and Rekim, and Irfal, and
 28 Thiralah; and Tzela, Alef, and Jebusi,³ Gibrab, and Krith,—fourteen towns with their villages. This was

the share of the sons of Benjamin for their families.

The second lot, however, came out 19 for Simeon:—for the sons of Simeon with their families,—but their share was in the middle of the sons of Judah, and that district ran from 2 Barsheba, and Sheba, and Moladah, and Fort Shoal, and Balah, and Atzem, 3 and Altholah, and Bethul, and Khar-mah, and Tziklag, and Beth-mara- 4 bath, and Fort Susah, and Beth- 6 libaith, and Rashokum — thirteen towns with their villages.

Ain, Rimon, and Ather, and Ashan, 7 —four towns with their villages, and 8 all the districts that surrounded the cities, which were Abdulath, Bar, and Ramah to the south. This was the share of the tribe of the sons of Simeon, for their families. The share 9 of the tribe of the sons of Simeon was within the lines of the sons of Judah, for the district of the sons of Judah was too much for them, so the sons of Simeon shared with them.

But the third lot fell to the sons of 10 Zebulon for their families, and the boundary of their district began at Sarid. And these are the boundaries 11 to the westward, Maralah, and Faga on the Hill, and Gefa on the River, which is opposite Zaknon; but it 12 turns from Sarid eastwards, towards the rising sun, at the border of Kis-loth-Thabor, and goes to Dabareth, and the ascent of Jaghia; and from 13 there it passes eastward, towards the sunrise, to Ghith-Khafer, Atha, and Katzin and goes to Rimon, to Mithar, to Nah, where the line rounds from 14 the north of Kanathan, and its terminus is at the valley of Jathfakh-el, and Katath, and Nahlal, and Shim- 15 ron, and Yadulah, and Beth-liklam;—twelve towns with their villages. This 16 was the share of the sons of Zebulon, with their families,—these towns and their villages.

The fourth lot came to the sons of 17 Issakar for their families, and its 18 boundaries were, to Izraal, and Kis-loth, and Shonam, and Kafarim, and 19 Shiaun, and Anakhrath, and Rabith, 20 and Kishion, and Abetz; Ramath, 21 and Ain-ghinmi, and Ain-khadah, and Beth-fatzatz; and Faga the 22 Great, by Thabor, and Shakhazta-mah, and Beth-shems; and the terminations of the boundaries were at the Jordan;—sixteen towns and their villages. This was the district of the 23

¹ V. 14. Bracketed parts are the explanatory notes of an ancient editor.—F. F.
 ("Which is Krith-yarim, a city of the sons of Judah.")

² Ain-shemah.

³ Old editor's note, probably Esra'a.
 ("That is Jerusalem."—F. F.)

tribe of the sons of Issakar, for their families, the towns and their villages.

- 24 And the fifth lot came to the tribe of the sons of Ashur, with their families. And the boundaries of the district were;—Khali, and Beten, and Akshaf, and Ahualek, and Amad, and Misheal, and Faga in Karmel; towards the west were Bashighor, with her daughters. Then it turned eastward towards the sun by Beth-ghadon, and Faga in Zebulon and by the vale of Jafthakh-al, and Abron and Rekhob, and Khamron, and Kanah, and Zidon the Great. There the boundary turned to Ramah, and Adair, and Mibtzar-tzor, where the line turns to Khosah, and its western terminus is by the line of Akzibah, and Amah, and Afek, and Rekhob;—twelve towns with their villages.
- 31 This is the district of the tribe of the sons of Ashur, with their families,—these towns and these villages.
- 32 Then came the sixth lot for the sons of Naphthali:—for the sons of Naphthali with their families; and the boundaries from Khalaf, and Alon, to Tzanarim, and Adim to Nekob, and Zabual, to Lakum, and its terminus was the Jordan. Then the border turned westward to Aznoth-Thaber, and went from there to Khukka with Faga of Zebulon on the south, but Ashur had Faga on the Lake, and with Judah and the Jordan towards the sunrise. And the towns were Mibtzar, Tzadim, Tzor, with Khamath, Rakath, and Kinereth; and Adma, and Romah and Khatzor, and Kadesh, and Ade-roi, and An-khatzer; and Irait, and Migdad-al, Khareim, and Beth-anath, and Beth-shemsh;—nineteen towns with their villages.
- 40 The seventh lot came to the tribe of the sons of Dan, with their families, and the boundary of their district was, Tzarah, and Ashthaul, and Air-shemsh, and Shabalm, and Ailon, and Zathlali, and Ailan, and Thimnathah, and Akron, and Athlakab, and Ghibethon, and Balath, and Yahd, and Beni-bekr, and Gath-rimon, and Mi-Zerkon, and Rakan, to the bound of the cape of Yaf^o.
- 48 This was the district of the tribe of the sons of Dan, for their families,—these towns with their villages.¹

Ch. 19, v. 47—"But the sons of Dan extended beyond this boundary, for the sons of Dan

(B.C. 1428.)

Thus the division of the country 49 was completed, with the boundaries, and the children of Israel were given their shares by Joshua the son of Nun, whilst with them.

A Village granted to Joshua.

They gave to him by command of 50 the EVER-LIVING the city that is called Thimnath-Serakh on Mount Ephraim, and he built the town and resided in it.

These are the districts which Ali- 51 azer the priest and Joshua the son of Nun assigned, with the chiefs of the tribes of the children of Israel, by lot, at Shiloh, before the EVER-LIVING in the open Hall of Assembly, when they made the division of the country.

(B.C. 1428.)

The EVER-LIVING afterwards spoke 20 to Joshua, commanding;—

"Speak to the children of Israel to say, 'Fix for yourselves the Cities of Refuge, which I commanded you by the medium of Moses, so that the man-slayer who 3 has struck a life by accident unintentionally may fly there, so that you may have a refuge for yourselves from the avenger of blood, by flying to one 4 of those cities. He can then stand in the Open Court of the city, and state in the hearing of the magistrates of that town his case, when they shall admit him to the town to themselves, and appoint him a place and residence with them. But if the avenger 5 of blood pursues after him, then they must protect the man-slayer from his hand, if he struck his neighbour unintentionally, and did not hate him before it. He shall, however, stay in 6 that city until he can be placed before the Court to be judged, or until the death of the High Priest who may be in those days, when the man-slayer may return, and go to his own village,

ascended and besieged Leshem, and captured and conquered it at the point of the sword, and seized and dwelt in it, and called it Lesheim-Dan, after the name of their ancestor Dan."

Is an ancient editor's note, not part of the original text. Probably Ezra added it to explain the extended limits of Dan. See Judges, Ch. xvii., date about 1120 B.C., for the event.—F. F.

and house,—to the village from whence he fled.”

- 7 They consequently consecrated Kudsh, in Galilee, in the highlands of Naphthali, and Shekem in Mount Ephraim, and Krith-arba,¹ in the highlands of Judah; and beyond the Jordan, east of Jeriko, they gave Betzer in the Desert of the Plain, for the tribe of Reuben, and Ramoth Gilad, for the tribe of Gad, and Ghilan, in Bashan, for the tribe of Manasseh. These cities were to be open to all the children of Israel, and to the foreigner, to fly to,—whoever struck a life, so that they might not die by the hand of the avenger of blood, until they had been placed before a Court of Justice.

(B.C. 1428.) Cities granted to the Levites.

- 21 The chief fathers of the Levites also approached Aliazzer the Priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel, and addressed them in Shiloh in the land of Canaan, saying:—

“The EVER-LIVING commanded by the medium of Moses to give residential towns to us, and pasture for our cattle.” So the children of Israel gave to the Levites from their districts, by command of the EVER-LIVING, these cities and their pasture lands.

- 4 When the lot was drawn for the family of the Kahthi, it came for the sons of Aaron the priest of the Levites, from the tribe of Judah, and from the tribe of Simeon, and from the tribe of Benjamin,—sixteen towns by lot.
- 5 But for the other sons of Kahth, with their families, from the tribe of Ephraim, and from the tribe of Dan, and from the half tribe of Manasseh,—ten cities by lot.
- 6 But to the sons of Ghershon with their families, from the tribe of Issakar, and from the tribe of Ashur, and from the tribe of Naphthali, and from the half tribe of Manasseh,—thirteen cities.
- 7 To the sons of Merari, with their families, from the tribe of Reuben, and from the tribe of Gad, and from the tribe of Zebulun,—twelve cities.
- 8 So the children of Israel gave these

cities by lot to the Levites, with their pasture lands, as the EVER-LIVING commanded, by means of Moses.

But the tribe of the sons of Judah, 9 and the tribe of the sons of Simeon, gave these towns, which are recited by name, and they were for the sons 10 of Aaron of the family of the Kahthi, of the sons of Levi, for the first lot came to them. Consequently they 11 gave to them Krith-arba,—he was the father of Anak,¹ in the highlands of Judah. But the pastures around it, and the farms of the city, and the villages around it, they gave to Kaleb 12 the son of Jefonneh, as his own estate.

But to the sons of Aaron the priest, 13 they gave the City of Refuge for the manslayer, (at Hebron),¹ with its pasture, and Libnah, with its pasture, and Ither, with its pasture; 14 and Ashtemoa, with its pasture, and Kholan, with its pasture, and 15 Debir, with its pasture; and Ain, 16 with its pasture, and Jutta, with its pasture; and Beth-shems, with its pasture; ten towns from those two tribes.

And from the tribe of Benjamin 17 Gibeon, with its pasture, and Gheba, with its pasture, and Anathoth, 18 with its pasture, and Almon, with its pasture; four towns. All the 19 towns of the sons of Aaron the priest were thirteen towns with their pasture.

And to the family of the sons of 20 Kahath, with the other Levites, beside the sons of Kahth, towns were allotted to them from the tribe of Ephraim; and they gave them the 21 Cities of Refuge for the manslayer, Shekem, with its pasture in Mount Ephraim, and Ghezir, with its pastures; and Kibtzin, with its pastures, 22 and Beth-horon, with its pastures;—four towns.

And from the tribe of Dan, Althaka, 23 with its pastures; and Ghibthon, with its pastures; and Ailon, with its 24 pastures; Beth-Rimon, with its pastures;—four towns.

And from the half tribe of Manasseh, 25 Anak, with its pastures; and Gath-rimon, with its pastures;—two towns. In all ten towns, with their pastures, 26 to the family of the sons of Kahath with others.

¹ (“That is Hebron”), in brackets, is an ancient editorial note.—F. F.

¹ V. 11. (“It is Hebron”) is an ancient editorial note.—F. F.

- 27 And to the sons of Gherшон, of the family of the Levites, they gave from the half tribe of Manasseh, as a City of Refuge for the manslayer, Golan in Bashan, with its pasturage, and Bashtherah, with its pasturage;—
28 two towns. And from the tribe of Issakar, Kishion, with its pastures; and Dabrath, with its pastures; Jar-moth, with its pastures; Ain-ganim, with its pastures;—four towns.

(B.C. 1428.)

- 30 And from the tribe of Ashur, Mishal, with its pastures; Abdon, with its pastures; Khilkath, with its pastures; and Rekhob, with its pastures;—four towns.
32 And from the tribe of Naphtali, as the City of Refuge for the manslayer, Kadish in Galilee, with its pastures; and Khamoth-dad, with its pasturage; and Karthan, with its pasturage;—three towns. All the towns of the family of Gherшон were thirteen towns with their pasturage.
34 And to the family of the sons of Merari, with other Levites, they gave from the tribe of Zebulon Jaknam, with its pasturage; Kartha, and its pasturage; Dimnah, with its pasturage; Nahlal, and its pasturage;—four towns.
36 And from the tribe of Gad, a City of Refuge for the manslayer, Ramoth in Gilad, with its pastures; and Makhnim, with its pastures; Hesh-bon, with its pastures; Jazer, with its pastures;—in all four towns. All the towns of the sons of the Merari with their families, and other families of the Levites, which were allotted them, were twelve towns.
39 All the towns of the Levites distributed amongst the possessions of the children of Israel were forty-eight,
40 with their pastures, and those towns were, town by town, pasture by pasture, proportionate to all the towns.
41 Thus the EVER-LIVING gave to Israel all the country which He had promised to their ancestors to give them, and they possessed and resided in it, and the EVER-LIVING made all quiet around them, exactly as He promised to their fathers, and no man of all their enemies stood before them. The EVER-LIVING gave all their
43 enemies into their power. Not a word failed of all the good things that the EVER-LIVING promised to the House of Israel. They all came.

(B.C. 1428 to 1427.) **Manasseh, Reuben, and Gad's Contingents sent Home from the Army.**

Joshua afterwards summoned the 22 Reubenites, and the Gadites, and the half tribe of Manasseh, and said 2 to them;

"You have done all that Moses the servant of the EVER-LIVING ordered you, and you have listened to my voice in all that I commanded you. You have not forsaken your brothers 3 during this long period, until this day, and you have done the work your EVER-LIVING GOD ordered you. Therefore, since your EVER-LIVING 4 GOD has given quiet to your brothers, as He promised them, you can now return and go to your homes, in the country you possess, which Moses the servant of the EVER-LIVING gave you beyond the Jordan. Take special 5 care, however, to practise all the commands, and the law which Moses the servant of the EVER-LIVING ordered you,—and love your EVER-LIVING GOD, and walk in all His ways, and guard His instructions, and seek Him, and serve Him, with all your heart and with all your soul."

Then Joshua blessed and dismissed 6 them, and they departed.

But to the half of the tribe of 7 Manasseh Moses had given Bashan; and to the other half Joshua gave with their brothers on the westward side of the Jordan. Joshua also dismissed them to their houses, and blessed them, and addressed them 8 saying;

"You return to your homes with great wealth, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much clothing,—your share of the prizes, along with your brothers, from your enemies."

(B.C. 1428.) **The Contingents of Reuben and Gad march for Home and build a Memorial Altar.**

So the sons of Reuben turned and 9 went with the sons of Gad, and the half tribe of Manasseh, from the children of Israel at Shiloh in the land of Canaan, marching to the land of Gilad, to the country they possessed, which they possessed by command of the EVER-LIVING through the medium of Moses. When the sons 10

of Reuben, and the sons of Gad, and the half tribe of Manasseh, however, came to the rapids of the Jordan, in the land of Canan, they built there an Altar near the Jordan,—a Great Memorial Altar. But the children of Israel heard the report that the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh had built an altar on the confines of the land of Canan, at the rapids of the Jordan, near the Ford of the children of Israel. When the children of Israel heard it they convoked all the Parliament of the sons of Israel to Shiloh about going up against them to war.

(B.C. 1427.) *The Parliament send to ask an Explanation of that Act.*

13 But the children of Israel sent to the sons of Reuben, and to the sons of Gad, and to the half tribe of Manasseh, to the land of Gilad, Phinehas the son of Aliazer the priest, and ten princes with him, a single prince for each ancestral house of all the tribes of Israel, and a Headman of ancestral family of the regiments of Israel, who went to the sons of Reuben, and the sons of Gad, and the half tribe of Manasseh, in the land of Gilad, and said to them;—

16 "All the Parliament of the EVER-LIVING says thus;—'What perversity is this which you have erected against the GOD of Israel? turning to-day from following the EVER-LIVING, to build for yourselves an altar, revolting at once from the EVER-LIVING? Was the offence of Peor a small matter for us,—which has not been cleansed from us to this day? and it brought a stroke from the EVER-LIVING to the assembly. Yet you would turn to-day from following the EVER-LIVING! and you would revolt to-day from the EVER-LIVING, and to-morrow He will be angry with all the assembly of Israel!'

19 "If, however, the country you own is unclean, pass over to the country possessed by the EVER-LIVING, where the dwelling of the EVER-LIVING is placed, and you shall possess amongst us. But revolt not from the EVER-LIVING. We will not, however, refuse you to build for

yourselves an altar, but let it be a special altar to our EVER-LIVING GOD.

"Was not Akan, the descendant of Zerakh, very offensive in the devoted thing, and anger came upon all the assembly of Israel? and did not that same man die for his fault?"

The sons of Reuben, and the sons of Gad, and the half tribe of Manasseh, however, replied to the heads of the regiments of Israel:—

"By the GOD of GODS! By the EVER-LIVING GOD of GODS! The EVER-LIVING Himself knows! and Israel itself should know if it is for revolt, or if it is for offence to the EVER-LIVING—then let us not be spared to-day for building for ourselves an altar, if we have turned from following the EVER-LIVING. But it is not sought for the object of offering offerings and gifts, and to make offerings and sacrifices of thanks to the EVER-LIVING Himself.—Was it not for the following event we did it, saying:—'To-morrow if your children say to our sons, What is the EVER-LIVING GOD of Israel to you? When the EVER-LIVING gave boundaries to our children and your children,—the sons of Reuben, and the sons of Gad, at the Jordan? You have no part in the EVER-LIVING!' And thus your children might prevent our children from ever seeing the EVER-LIVING. So we said to ourselves, Let us build this Altar, not for offerings and not for sacrifice, but for it to lie between us and you, and to the generations after us, to serve as a witness of our rights in the service of the EVER-LIVING to present to Him our offerings, and sacrifices, and peace offerings, that your children may not say to our children to-morrow,—'You have no part in the EVER-LIVING!' So that it may be replied, when they say thus to us, or to our descendants hereafter, we can answer, 'Look at this building in the form of the altar of the EVER-LIVING which our fathers made,—not for offering, or for sacrifice, but as a bond between us and you.' We reject the idea from us of revolting from the EVER-LIVING, or turning to-day from following the EVER-LIVING, or building an altar for offering and sacrifice, apart from the Altar of the EVER-LIVING GOD Who dwells before us."

- 30 When Phinehas the son of Aliazer the Priest, and all the Princes of the Parliament, and the heads of the regiments of Israel with them, heard the declarations of the sons of Reuben, and the sons of Gad, and the sons of
- 31 Manasseh, Phinehas, the son of Aliazer the Priest, said to the sons of Reuben, and the sons of Gad, and the sons of Manasseh ;

" We learn to-day that the EVER-LIVING is in the midst of us, since you have not offended the EVER-LIVING with an offence,—thus you have saved the children of Israel from the hand of the EVER-LIVING."

- 32 Then Phinehas, the son of Aliazer the Priest, returned, accompanied by the Princes, from the sons of Reuben, and the sons of Gad,—from the land of Gilad to the land of Canan to the children of Israel, and reported the
- 33 business to them, and the affair was considered to be right in the opinion of the children of Israel and they thanked GOD, and decided not to go up to war against them, or waste the country where the sons of Reuben
- 34 and the sons of Gad resided, because the sons of Reuben and the sons of Gad declared " The Altar is a witness for itself between us that the EVER-LIVING is GOD."

(B.C. 1425.) **Joshua convokes a Special Parliament.**

- 23 It was some time after the EVER-LIVING had given to Israel rest from all its enemies around, and Joshua
- 2 had become by that time old, that Joshua convoked the Representatives of Israel by its magistrates and chiefs, and judges, and registrars, and said to them ;

Joshua's Speech to the Parliament.

- " I am old ;—I am advanced in
- 3 days, and you have seen all that your EVER-LIVING GOD has done to all these nations before you, for your EVER-LIVING GOD has apportioned
- 4 them to you. You have seen how I have subdued to you these different nations for your tribes to divide. All the nations that I conquered from the Jordan to the Great Sea of the Setting
- 5 Sun : your EVER-LIVING GOD Himself terrified them, and drove them before you, and expelled them from the country, as your EVER-LIVING GOD
- 6 promised you. Therefore set yourselves firmly to keep and to do all

that is written in the books of the Laws of Moses, and never turn from them to the right hand or the left ; and never go with the remnant of 7 these different nations amongst whom you reside, to remember the name of their gods ;—or to swear by them, or serve them, or worship them, but 8 adhere to your EVER-LIVING GOD, as you have done until to-day. For the 9 EVER-LIVING has driven before you great and strong nations, and none have stood before you to this day. Every man of you has chased a 10 thousand, for your EVER-LIVING GOD Himself fought for you as He promised. Therefore carefully guard your souls 11 to love your EVER-LIVING GOD ; for 12 if you turn and degrade yourselves like these other nations,—these men amongst you,—and worship with them, and intermix yourselves with them, know for a certainty that your EVER- 13 LIVING GOD will not continue driving these nations out before you, but they will become a trap and a snare, and a whip to torture you, and thorns in your eyes, to destroy you from off this beautiful land which your EVER-LIVING GOD has given you.

" But now, for myself, I am soon 14 going the way of all the earth, so assure yourselves with all your heart, and all your soul, that not a single word will fail of all the beautiful promises that your EVER-LIVING GOD has promised to you ;—all will come ! —not a single word of them will fail ! But it will happen that as all the good 15 promises which your EVER-LIVING GOD promised will come to you, in the same way the EVER-LIVING will bring upon you the whole of His threats until He wastes you from off this beautiful land, which your EVER-LIVING GOD has given you, upon your abandoning the Covenant of your EVER-LIVING GOD, which He made with you, and you go and serve other gods, and bow down to them ;—then the anger of the EVER-LIVING will burn against you, and destroy you quickly from off the beautiful land He has given you ! "

(B.C. 1425.) **A National Assembly summoned by Joshua.**

Joshua afterwards collected all the 24 tribes of Israel at Shekem, and summoned the nobles of Israel, and the chiefs, and the judges, and the registrars, and stationed them before the

2 **EVER-LIVING.** Then Joshua again addressed all the People;—

Joshua's Address to the National Assembly.

"Thus says the **EVER-LIVING** Who is the **GOD** of Israel;—Your ancestors dwelt beyond the river from of old, until Terah, the father of Abraham, and father of Nahor,—where they
3 served other gods. But I took Abraham your ancestor from the other side of the River and caused him to travel over all the country of Canan; but I held back his race,—yet gave
4 him Isaac. I also gave Isaac, Jacob and Esau, and gave to Esau Mount Sair to reign over, but caused Jacob and his sons to descend to the Mitze-
5 raim.¹ I afterwards sent Moses and Aaron and struck the Egyptians, by what I did, to their very souls, and
6 after that I brought you out. When I was bringing your fathers out from the Mitzeraim and they arrived at the sea, with the Mitzerites pursuing after them with chariot and horse to the
7 Sea of Weeds,² then they cried to the **EVER-LIVING**, and He placed a darkness between them and the Mitzerites, and it advanced with them as far as the sea, and your sons saw what I did to the Mitzeraim. Afterwards you remained in the desert a long time,
8 until I brought you to the country of the Amorites who were settled beyond the Jordan, whom you made war with, and whom I gave into your power, and you seized their country, and laid it waste before you.
9 "Then Balak, the son of Zippor, king of Moab, arose and made war with Israel, and sent and invited Balaam the son of Beor to curse you,
10 but I was not willing to listen to Balaam, and he blessed you; and I delivered you from his hand.
11 "Then you crossed the Jordan and came to Jeriko, and the Prince of Jeriko with the Amorites, the Perizites, the Cananites, the Hitites, the Ghergashites, the Hivites, and the Jebusites made war against you; but
12 I gave them into your power, and sent the hornet in advance, and drove out the kings of the Amorites before you,—not with your sword, nor with

your bow,—and gave you a country 13 you had not reclaimed, and towns you had not built, and you live in them; vineyards and olive-groves which you had not planted, and you ate of them. So now look to the 14 **EVER-LIVING** and serve HIM, with sincerity and truth! But the gods your ancestors served over the River and among the Mitzeraim,—turn away from them — and serve the **EVER-LIVING.**

"But if it is hateful in your sight 15 to serve the **EVER-LIVING**,—choose for yourselves to-day whom you will serve?—whether the gods your ancestors served when beyond the River, or the gods of the Amorites amongst whom you live in these countries? I, and my family, however, will serve the **EVER-LIVING!**"

The People promise only to worship God.

But the People answered, "Let it 16 be a curse to us to forsake the **EVER-LIVING**, or to serve other gods! for 17 our **EVER-LIVING GOD** HE brought us up—we and our fathers—from the land of the Mitzeraim, from the House of Bondage; and He did the great wonders before our eyes, and guarded us in all the way we travelled, and amongst all the nations through whose midst we passed. And the 18 **EVER-LIVING** has driven out all the Peoples, and the Amorites who occupied the country before,—therefore we will serve the **EVER-LIVING**, for He is our **GOD!**"

Joshua expresses a Fear of their Fidelity to God.

But Joshua replied to the People, 19 "You are not able to serve the **EVER-LIVING**, for HE is a **HOLY GOD!** He is a **JEALOUS GOD!** He will not endure your sins and your offences! For you will forsake the **EVER-LIV-** 20 **ING**, and you will serve seducing gods, and change and degrade, and destroy yourselves by following after what seems delightful to you!"

The People, however, answered 21 Joshua, "No! for we will serve the **EVER-LIVING!**"

Then Joshua replied to the People, 22 "You are witnesses to yourselves that you have chosen for yourselves the **EVER-LIVING**,—to serve HIM?" And they said, "We are witnesses."

¹ Egypt.

² That is, in its modern name, the Gulf of Suez of the Red Sea.—F. F.

23 "Then, turn out those seducing gods which are in your breasts and bend your heart to the EVER-LIVING GOD of Israel."

24 And the People responded to Joshua; "We will only serve our EVER-LIVING GOD, and listen to His voice!"

Joshua records the National Oath upon the Tablets of the Law of God.

25 So Joshua made a Covenant on that day with the People, and enacted it as a Constitution and Decree at

Shekem. Joshua also engraved the words upon the Tablets of the Laws of GOD, and took a great stone and erected it there, along with those which are in the Sanctuary of the EVER-LIVING.

Then Joshua said to all the People, 27 "Look at this stone! which you have erected as a witness that you have heard all the words of the EVER-LIVING which I have spoken to you, and it shall be a witness to you against slipping away from your GOD!"

And then Joshua sent the People 28 each to his own house.

CONCLUSION OF THE HISTORY OF JOSHUA.

(B.C. 1425.) Death of Joshua.
Joshua's Reflection upon him.

29 After these events had taken place, Joshua the Son of Nun, the servant of the EVER-LIVING, died, being one 30 hundred and ten years of age, and they buried him within the bounds of his estate in Thimnath-serakh, which is in Mount Ephraim, on the 31 north of the Hill of Gash. Israel served the EVER-LIVING all the time of Joshua, and all the time of the Elders who outlived Joshua, and who knew all the acts of the EVER-LIVING that He had done for Israel.

The bones of Joseph, which the 32 children of Israel had brought up from Mitzeraim, they buried in Shekem in the piece of land which Jacob bought of the sons of Hamor the father of Shekem for a hundred kestars, and which became the property of the sons of Joseph.

(B.C. 1420.) Aliazar the Priest dies.

Then Aliazar the son of Aaron 33 died and they buried him in Gubath, the estate of Phinehas which had been given to him in Mount Ephraim.

END OF THE BOOK OF JOSHUA—BOOK I OF THE HISTORY OF ISRAEL.

THE HISTORY OF ISRAEL AND JUDAH.

BY ISAIAH, THE SON OF AMOZ.

(See Second Chronicles, Ch. 32, v. 32.)

BOOK II. THE PERIOD OF THE JUDGES.

INTRODUCTORY NOTE UPON THE BOOK OF JUDGES.

From the opening of this Book it seems to me that a period of anarchy intervened after the death of Joshua, during which the whole, or at least a great part, of his conquests in South Palestine were lost, and fell back into the possession of the former inhabitants; for it is certain from the words of the Historian that they had to be reconquered, and, as we learn by the subsequent history of the Period of Samuel, this was only very partially accomplished until the days of David, nearly 400 years afterwards. Of that period of anarchy immediately after the death of Joshua the historian Isaiah takes no notice, for it was out of his line of intention, as being merely political. Chronologists have been blind to these facts, and so have allowed no time for them, by which the dates of the following history have been confused, and lead to puzzles that seem inexplicable to commentators and readers. It would repay the labour for some competent scholar to clear up this confusion, I think.—F. F.

(B.C. 1425 to 1406.) *A Period of Anarchy and Rebel of the Antibes.*

- 1 AFTER the death of Joshua the children of Israel enquired of the EVER-LIVING, "Who shall lead us against the Cananites, to make war with them?" The LORD replied, "Judah shall go up, and I will give the country into his power."

(B.C. 1406.)

- 3 Judah, however, said to Simeon his brother, "Go up with me to my district, and we will fight with the Cananites, and then I will go with you to your district." So Simeon went with them. Judah accordingly went up, and the EVER-LIVING gave the Cananites and the Perizites into their power, and they defeated them in Bezek with a loss of ten thousand men. Then they met the Prince of Bezek at Bezek and fought with him, and defeated the Cananites and 6 Perizites; and the Prince of Bezek fled, but they pursued after and

captured him, and cut off the thumbs of his hands and feet. Then the 7 Prince of Bezek said, "Seven kings, with the thumbs of their hands and feet cut off, were waiters beside my table! As I did God has repaid to me!" (They afterwards brought him to Jerusalem where he died.)

(B.C. 1406.)

The children of Judah next besieged 8 Jerusalem and captured and conquered it by the edge of the sword, and delivered the city to fire. After 9 that the sons of Judah proceeded to make war with the Cananites who occupied the hills, the south, and the pastures. Then Judah marched 10 against the Cananites who held Hebron,¹ and defeated Sheshi, and Akhiman, and Thalmi. And marched 11 from there to the possessors of Debir,²

¹ V. 10. ("But the name of Hebron was formerly Krith - arba") is an old editorial note of explanation.—F. F.

² V. 11. ("The name of Debir was formerly Krith-sefer") is an old editorial note of explanation.—F. F.

- 12 where Kaleb said, "Whoever conquers Krith-sefer, and captures it, I will give him my daughter Aksa for a wife." So Athnial the son of Kenez, the younger brother of Kaleb, captured it from them; and he gave Aksa his daughter to him as a wife. Now as she was coming he suggested to her to ask an estate from her father,—so she dismounted from her ass, when Kaleb asked her, "What do you want?"
- 15 And she replied, "Give me a blessing:—with the southern land you have given me; give me springs of water." So Kaleb gave her the Upper Springs and the Lower Springs.

(B.C. 1405.)

- 16 The sons of Keni, the father-in-law of Moses, had come up from the city of The Palmtrees with the sons of Judah into the desert of Judah, which is to the south of Arad, and marched and lived with that people.
- 17 Then Judah went with Simeon his brother and conquered the Cananites inhabiting Tzifath, and destroyed it,—and called the name of the town Kharmah.¹ Judah also captured Gaza, and its district, and Ashkelon, and its district, and Akron and its district, for the EVER-LIVING was with Judah and he took possession of the highlands, but they could not drive out the population of the plains because they had iron chariots.
- 20 Hebron was given to Kaleb as Moses had promised, and he drove the three sons of Anak from it.

(B.C. 1424 to 1406.) *A General
Rebolt of the Nations conquered
by Joshua.*

- 21 But the Jebusites continued in Jerusalem, for the sons of Benjamin could not drive them out,—so the Jebusites continue to reside with the sons of Benjamin in Jerusalem to this day.
- 22 The House of Joseph also went up to Bethel, and the EVER-LIVING was with them, so the House of Joseph was successful against Bethel,—the name of the town was formerly Luz.
- 24 And the scouts saw a man who came out from the city, and said to him, "Show us, we pray, the entrance into the town and we will reward you."

¹ V. 17. "Kharmah"—The Ruins.—F. F.

So he showed them an entrance to the city, and they took the city with the sword, but they sent the man away with all his family, who went to the country of the Hittites, and built a town and called it by the name of Luz, and it bears that name to this day.

(B.C. 1425 to 1406.)

Manasseh also did not disperse the people of Bethshan with its villages, and Thanak with its villages, or the inhabitants of Iblam with its villages, or the population of Megiddo with its villages, but permitted the Cananites to reside in that country. But when Israel prevailed it laid the Cananites under tribute, and did not expel them.

Ephraim also did not expel the Cananite population of Ghezer, or the Cananite population from around Ghezer. Zebulon, also, did not expel the population from Kitan, the inhabitants from the riverside, or the Cananite population from amongst itself, but put them under tribute.

Ashur did not expel the population from Aka, or the inhabitants of Zidon, or Akhbal, or Akzib, or Khabdah, or Afik, or Rekhob, but the Ashurites resided amongst the Cananite population of the country, for they did not expel them.

Naphthali did not dispossess the inhabitants of Beth-shemsh, or the population of Beth-anath, but resided amongst the Cananite population of the country; and the inhabitants of Beth-shemsh and Beth-anath were tributary to them.

The Amorites also resisted the sons of Gad in the Highlands, although they were not able to descend to the plains; therefore they allowed the Amorites to occupy the Eastern Hills at Ailon, and Shalbim, and Thikbad alongside the house of Joseph, and they paid tribute. And the boundary of the Amorites was from the ascent of Akrabim, from Sela and upwards.

(About B.C. 1406.) *A Preacher
exhorts the Israelites to re-conquer
the Palatine Tribes.*

But a Messenger of the EVER-LIVING came from Ghilgal to Bokim, who said, "I brought you up from Mitzraim,¹ and conducted you to

¹ Egypt.—F. F.

the country which I promised to your ancestors, declaring, 'I will not break My covenant with you for ever; but you shall not make a treaty with the inhabitants of this country but strike down their altars.' However you have not listened to My voice. Why have you done so when I said, 'If you do not drive them out from you, they will be thorns,—and their gods will be snares to you?'"

4 When the Messenger of the EVER-LIVING addressed this speech to the Parliament of the children of Israel, 5 the People lifted up their voices and wept, and called the name of that valley The Weepings,¹ and sacrificed there to the EVER-LIVING.

(B.C. 1425 to 1424.) **Recapitulation of the Events of the Last Days of Joshua.**

6 When Joshua dismissed the People, the children went each to his share, to take possession of the country, 7 and the People served the EVER-LIVING all the days of Joshua and all the time of the old men who survived Joshua, who had seen all the great acts of the EVER-LIVING which He did for Israel.

(B.C. 1424.)

8 Joshua, the son of Nun, the servant of the EVER-LIVING, died at a hundred 9 and ten years of age, and they buried him within the bounds of his estate, at Thimnath, in Mount Ephraim, on 10 the north of the hill of Gash. But when all that generation were added to their fathers, there arose another generation after them, who knew not the EVER-LIVING, or the acts which He did for Israel.

(B.C. 1424 to 1406.) **Religious Corruption of Israel.²**

11 Then the Children of Israel did wrong in the sight of the EVER-LIVING and passed over to Baal, 12 and forsook the EVER-LIVING GOD of

their fathers, who brought them out of the land of the Mitseraim,¹ and went after the gods of the nations who surrounded them, and worshipped them, and provoked the EVER-LIVING. Thus they forsook 13 the EVER-LIVING and worshipped Ashtaroth.²

Wild Anarchy.

Then the anger of the EVER-LIVING 14 burnt against Israel, and He gave them to the hand of robbers who robbed them, and delivered them to the power of their enemies all round, and they were not able to stand before their enemies. Wherever they went 15 the hand of the EVER-LIVING was against them for evil, as the EVER-LIVING had said, and as the EVER-LIVING had threatened them, and He greatly afflicted them.

(About B.C. 1406.) **Leaders arise and advise Reform, but are rejected.³**

The EVER-LIVING afterwards 16 raised up judges who protected them from the powers of the Robbers. Yet, however, they would not 17 listen to their judges, for they went whoring after other gods, and worshipped them,—turning soon from the path which their fathers followed,—that of listening to the commands of the EVER-LIVING. They did it not. But when the EVER-LIVING 18 caused some of the judges to arise, and the EVER-LIVING was with that Judge, He saved them from the hand of their enemies, for the EVER-LIVING pitied their groans under their adversaries and oppressors. But when that 19 Judge died, they turned and corrupted themselves more than their fathers, by following seducing gods, and serving and worshipping them. They ceased not from their offences, and from making their way hard.

Then the anger of the EVER-LIVING 20 burnt against Israel, and He said; "Because this Nation has broken My Covenant which I communicated to their ancestors, and does not listen to My Word, I also will not continue 21 to drive out before them any of the nations whom Joshua left at his death,

¹ V. 5. "The Weepings," in Hebrew Boshim.—F. F.

² Note.—These dates are far from accurate, but I adopt them from the ordinary chronologers. I estimate that 100 to 200 years of anarchy is intimated, and that consequently the date of the Exodus and all the subsequent events should be put backwards for that time, but this question is one for chronologers, and does not affect the accuracy of the Biblical Narrative, but corroborates it.—F. F.

¹ Egypt.—F. F.

² V. 13. "Ashtaroth" means "Lust," the Venus of pagans.—F. F.

³ See note (3), col. 1.

22 so that I may try Israel by them, whether they will keep the path of the EVER-LIVING, and walk in it, as their fathers kept it, or not." So the EVER-LIVING gave them not those nations, and did not dispossess them of the mountains, and gave them not to the hand of Joshua.

(B.C. 1420.) *Why the Rebel of the Hittites was allowed.*

3 And these are the nations whom the EVER-LIVING permitted to try Israel, all who were not acquainted with the wars of Canaan: so that the generations of the Children of Israel might learn war, which they otherwise would not have known.

3 The five Lordships of the Philistines, and all the Canaanites, and Zidonians, and the Hivites, inhabiting the hills of the Lebanon, from the Hill of Bal-Hernon, to the pass of Khamath.¹ They were also to try Israel to teach them to listen to the commands of the EVER-LIVING, which He dictated to their fathers by the hand of Moses.

5 So the Children of Israel resided amongst the Canaanites, the Hittites, the Amorites, the Perizites, the Hivites, and the Jebusites, and took their daughters to themselves for wives, and gave their daughters to their sons, and served their gods.

7 The Children of Israel also did wrong in the sight of the EVER-LIVING, and forsook their EVER-LIVING GOD and served Balim and Ashteroth.

(B.C. 1402.) *The Aramites of Mesopotamia ravage all Western Asia and Palestine.*

8 The anger of the EVER-LIVING consequently burnt against Israel, and He delivered them to the power of Koshan-Ramathim, King of Aram-between-the-Rivers,² and the Children of Israel were subject to Koshan-Ramathim for nine years.

(B.C. 1394.)

9 Then the sons of Israel cried to the EVER-LIVING, and the EVER-LIVING sent a saviour for Israel, in Athnial the descendant of Kenez, the youngest brother of Kaleb, who saved them, for the Spirit of the EVER-LIVING was

upon him, and he judged Israel, and went out to war, and the EVER-LIVING gave Koshan-Ramathim to his hand. Thus the country had peace for forty years, until Athnial-ben-Kenez died.

(B.C. 1354.) *King Aglon of Moab and his Chiefs defeat the Israelites.*

The Children of Israel, however, continued to do wrong in the sight of the EVER-LIVING, so the EVER-LIVING emboldened Aglon, King of Moab, against Israel, because they did wrong in the eyes of the EVER-LIVING; and he added to himself the Children of Amon, and Amalek, and Zabin, and defeated Israel, and seized the town of Palmtree.¹ The sons of Israel consequently served Aglon, King of Moab, eighteen years. Then the Children of Israel cried to the EVER-LIVING, and the EVER-LIVING raised a saviour for them, Ahud-ben-Ghera, a Benjaminite, a left-handed man, by whose means the sons of Israel sent the tribute to Aglon, King of Moab. But Ahud made himself a sword of a foot long with a double edge, and bound it under his cloak on his right thigh, when he approached with the tribute to Aglon, King of Moab,—(Aglon, however, was a very fat man)—and when he had finished presenting the tribute, he sent away the people who carried the tribute, but he returned back from the quarries that are in Ghilgal, and said, "I desire a word in private between myself and you, King," and he replied "All right!" and sent away all who stood about him.

(B.C. 1336.) *Ahud slays King Aglon of Moab, and Israel rebels.*

Then Ahud came to him, and he sat upon the raised seat which was reserved for himself alone, and Ahud said, "There is a message from God with me for you." So he rose from his throne. Then Ahud stretched out his left hand, and drew the sword from his thigh, and drove it into his belly, and the excrement came out after the blade, but the fat closed up over the blade, for he did not draw the sword from his belly, but it went into the intestines. Then Ahud went out by the private porch and shut the

¹ Hamath.—F. F.

² Mesopotamia.—F. F.

¹ Palm-town—Thamarim, in Heb.—F. F.

24 door after him, and locked it. But when he was gone the servants came and looked and saw the door of the chamber locked, and said, "Perhaps he is lying down in the chamber of his summer house." So they waited until they were alarmed, and seeing no one open the door of the retreat, at length they took a key and opened the door, and saw their Prince fallen on the earth dead!

26 But Ahud escaped while they delayed, and passed the quarries, and ran away like a tempest, and then went on and blew a trumpet in Mount Ephraim, and the Children of Israel flocked to him from the hills, and he became their leader, and said to them, "Follow after me, for the EVER-LIVING will give your enemies, the Moabites, into your hand!" So they followed after him, and captured the fords of the Jordan leading to Moab and permitted no man to pass over. They also cut off from Moab at the same period about ten thousand men,—all stout men of valour, and not a man escaped. Moab was consequently from that time subjected to the hand of Israel, and the land was at rest eight years.

(About B.C. 1328.)

31 And after that came Shamgar the son of Anath, who slew six hundred of the Philistines with an ox-goad and delivered Israel.

(B.C. 1316.) Jabin, King of Canaan, subjugates Israel.

4 But the Children of Israel continued to do wrong in the sight of the EVER-LIVING, therefore the EVER-LIVING delivered them to the power of Jabin, King of Canaan, who reigned in Khatzor, the commander of whose army was named Sisera, and he resided in Kharshith of the heathen.

3 But the Children of Israel cried to the EVER-LIVING, for he had nine hundred chariots of iron, and oppressed the Israelites cruelly for ten years.

(B.C. 1300.) Deborah, a Woman, gains Power.

4 At that time a woman, Deborah, a distinguished teacher, was a judge in Israel, and Deborah sat under the palm-tree of Deborah, between Rama and Bethel, in Mount Ephraim, and

the Israelites went to her for decisions.

(B.C. 1296.) Deborah asks Barak-ben-Abinoam to head a Revolt against the Tyranny of Jabin.

But she sent and summoned Barak 6 the son of Abinoam, from Kadish of Naphthali, and said to him, "Has not the EVER-LIVING GOD of Israel ordered you, 'Go and encamp on Mount Thabor, and collect ten thousand men to you from the sons of Naphthali and the sons of Zebulon, and I will draw Sisera, the Commander of the Army of Jabin, with his chariots and his great numbers to you, at the River Kishon, and I will deliver him into your hand?'"

But Barak replied to her, "If you 8 will go with me, I will go. And if you will not go with me, I will not go!"

And she answered, "I will go with 9 you. However, the road you go shall not lead to your honour, for the EVER-LIVING will give Sisera to the hand of a woman."

Then Deborah arose and went with Barak to Kadish, where Barak invited 10 Zebulon and Naphthali to Kadish, and ten thousand men came to his feet, and Deborah went up with him, and Heber the Kenite, who was 11 descended from Kien, one of the sons of Hobab, a father-in-law of Moses, who had also pitched his tent at Alon-Betzanim near Kadish; and it 12 was reported to Sisera that Barak-ben-Abinoam had occupied Mount Thabor.

(B.C. 1296.)

Sisera consequently summoned all 13 his charioteers with their nine hundred chariots of iron, and all his forces from Khar-sheth of the heathen, to the river Kishon. Then Deborah 14 said to Barak, "Arise! for this is the day when I will deliver Sisera to your hand! Does not the EVER-LIVING go before you?"

So Barak descended from Mount Thabor with the ten thousand men following him, and the EVER-LIVING 15 routed Sisera, with all his chariots, and all his troops, with the sword before Barak, so that Sisera descended from his chariot, and fled on foot! But Barak pursued the charioteers 16 and the infantry to Kharsheth of the

heathen, and stormed all the camps of Sisera by the sword, not sparing one.

- 17 Sisera, however, fled on his feet to the Tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin, King of Khatzor, and the House of Heber the Kenite, and Jael came out to meet Sisera, and said to him, "Turn in, Prince, turn in to me; fear nothing." So he entered with her into the tent, and she covered him with a cloak.

- 19 Then he said to her, "Let me have a little water to drink, for I am thirsty." And she opened him a bottle of milk, and gave him a drink and covered him up again. Then he said to her, "Stand before the door of the hall, and if any man comes to inquire of you, and says is there anyone here? answer, there is no one!"

- 21 Jael, the wife of Heber, however, took a peg of the tent, and grasped a hammer in her hand and went to him secretly, and fixed it on his temples and drove it through to the earth, for he was fast asleep. So he expired and died.

- 22 Then she saw Barak pursuing Sisera; so Jael went out to meet him, and said to him, "Come, and I will show you the man whom you seek!" And he went with her, and saw Sisera lying dead, with the nail through his temples.

(B.C. 1296.)

- 23 Thus GOD defeated on that day Jabin, King of Canan, before the 24 Israelites, and the power of the Children of Israel increased, advanced, and strengthened over Jabin, King of Canan, until Jabin, King of Canan, was subdued.

- 5 Then Deborah and Barak-ben-Abinoam sang, saying;—

SONG OF DEBORAH AND BARAK.

- 2 DEBORAH. "For free freedom in Israel,
You heroes and people bless the LORD."

- 3 BARAK. "Let kings hear, let princes listen,
I, to the LORD, myself will sing;
I chant to the EVER-LIVING GOD of Israel."

THE TROOPS. "LORD, in Your 4
advance from Sair,—

In Your march thro' the field of Edom,—

The earth shook, the heavens poured down,

The storm clouds poured out water!

The mountains melted before the 5 LORD;

Sinai itself before the LIVING GOD of Israel!"

DEBORAH. "In the days of 6 Shamgar son of Auath,

In the days of Yal the caravans ceased,

And travellers went in the bye-paths,—

Judges ceased—in Israel ceased,—

Till I, Deborah, arose,— 7

Till I arose, a mother to Israel!"

BARAK. "They chose for them- 8
selves new gods!—

When there was war at the gates,
Was a shield or a spear to be seen,

In forty thousand of Israel?"

DEBORAH. "My heart can picture 9
Israel!—

Heroes among the People bless the LORD!"

THE TROOPS. "You riders upon 10
white asses,—

And you who dwell in the plain,—
And the travellers by roadways

publish,
With the sound as of rushing 11
waters,

The kindness the LORD has done;
The kindness to Israel's hamlets,

When the LORD's force rushed
down to the dales!"

BARAK. "Arise! arise you! 12
Deborah!

Awake, awake! and utter a song!"

DEBORAH. "Arise, Barak, and
conquer,—

Conqueror, son of Abinoam!
Let the Nobles and People de- 13
scend;

The Lord sent me to summon
heroes:

Come to me, Ephraim, rooted in 14
Amalek;

Follow me, Benjamin, from your
caves;

Come to me, Makir, with your
chieftains;

- With Zebulun wielding the writer's pen,
15 And Issakar's eloquent Princes;—
And along with Issakar, Barak,
Who directs the march with skill.

- "My heart aches for Reuben's absence;—
16 Why stayed he among the sheep-folds,
To hear the cries of his flocks?
My heart aches for Reuben's absence!

- 17 "Ghilad remained beyond the Jordan;—
But why stayed Dan in his ships?
And Ashur rest on the shore of the sea,
And continue to lie in his ports?

- 18 "Zebulun's men risked their lives to death,
With Naphthali from the high-lands."

- 19 BARAK. "Kings came out to the war,
Like Canan's Kings at Thanak,
Who fought by the Brook of Megiddo;—
They took no silver as plunder;—
The stars, they fought from the skies,—
20 The stars from their high course fought against Sisera!—
21 The river Kishon swept them away,
That ancient river—the river Kishon!"

- DEBORAH. "Rush strongly along, my life!
22 How the hoofs of the horses sound,
With their mighty leapings and prancings!

- 23 "'Curse Meroz,' said the man of the LORD,
'When cursing, curse its people,—
For they came not with help to the LORD,
To help the LORD and His heroes!'

- 24 "But bless the children of Jael,—
The wife of Heber the Kenite,
Bless all the sons of her tent.

- 25 "He asked her water,—she gave him milk!
She offered him butter on a beautiful dish!

Then she stretched her hand to 26
the nail,
Her right hand to the workman's hammer,—
And Sisera pierced through his head,
And broke, and drove through his temples!
At her feet he bowed,—fell 27
down,—
At her feet he bowed,—fell down,—
When he bowed, he fell down dead!"

THE TROOPS. "Sisera's mother, 28
at the evening hour,
Bent and watched from her window;—
'What prevents his chariot's return?
What delays the tramp of his chargers?'
Her wise women answered to 29
her,—
Nay, continued her words to herself,—
'Have they not found plenty of 30
plunder?
A lovely girl for the generals,
And a plunder of robes for Sisera?
A plunder of robes embroidered,—
Embroidered robes for the necks
of the victors?'"

DEBORAH, BARAK, AND TROOPS. 31
"LORD! thus destroy Your foes:—
But let Your friends march on,
Like the sun in his glory!"

After this the country rested for forty years.

(B.C. 1256.) Midian conquers the Israelites.—Oppression and Anarchy rampant.

Then the Israelites did wrong in 6
the eyes of the EVER-LIVING, so the
EVER-LIVING gave them to the hand
of Midian twelve years. And the 2
power of Midian was so strong over
Israel, that the Israelites made for
themselves entrenchments in the
mountains, and caves, and towers;
and if the Israelites sowed, then 3
Midian, and Amalek, and the Beni-
Kedem came upon and assailed 4
them and wasted the whole breadth
of the country to the pass of Gaza

and left no means of subsistence for
 5 Israel, or sheep, or ox, or ass. For
 they, and their cattle with them,
 advanced with their tents, coming
 in such immense numbers, both of
 themselves and their camels, that
 they could not be counted, and went
 6 over the country destroying it. Thus
 Israel was thoroughly exhausted
 before Midian.

(B.C. 1249.) **A Preacher exhorts to
 Reformation and to abandon Sin.**

Then the Children of Israel cried
 7 to the EVER-LIVING. And when the
 Israelites cried to the EVER-LIVING on
 8 account of Midian, the EVER-LIVING
 sent a man, a preacher, to the sons
 of Israel and he said to them;—

"The EVER-LIVING GOD of Israel
 says thus,—I brought you from the
 Mitzeraim, and brought you from the
 9 House of Bondage, and delivered
 you from the power of your opponents,
 and swept them before you, and gave
 10 you this country. Then I said to
 you, I am your EVER-LIVING GOD.
 You shall not reverence the gods of
 the Amorites, in whose country you
 reside,—but you would not listen to
 My voice."

(B.C. 1249.) **He calls upon Gideon
 to lead his Nation.**

11 Afterwards the Messenger of the
 EVER-LIVING went and sat under the
 oak which is at Afrah, belonging to
 Yoash, and Gideon his son was
 threshing wheat in a wine cellar, to
 12 hide it from the Midianites, and the
 Messenger of the EVER-LIVING looked
 in at him, and said to him, "The
 EVER-LIVING is with you, brave
 man!"

13 But Gideon answered him, "What,
 Sir! If the EVER-LIVING is with
 us, then why has all this come? And
 where are all His wonders that our
 fathers related to us, telling about
 the bringing us up from Mitzeraim?
 For now the EVER-LIVING has for-
 saken us, and put us under the foot
 of Midian!"

14 But the Noble Man¹ turned to him

and replied; "Go with your courage
 and rescue Israel from the hand of
 Midian! Have I not sent you?"

He, however, returned, "Me, sir? 15
 How can I rescue Israel? The
 regiments of Manasseh have failed!
 and I am the youngest of my father's
 family!"

But the Noble Man answered to 16
 him; "Because I will be with you!
 And you shall defeat the Midianites
 like a single man."

Then he asked him, "If now, I 17
 have found favour in your eyes, and
 you have done me the kindness of
 speaking with me, do not remove 18
 from here until I come back to you,
 when I will bring my present, and
 present it to you."

So he replied, "I will sit down until
 you return."

Then Gideon went and killed a 19
 goat's kid, and baked an unfermented
 cake, and placed the meat on a tray,
 and put the broth in a basin, and
 brought to him under the oak, and
 presented it.

Then the divine Messenger said to 20
 him; "Take the meat and the biscuit,
 and ascend to the peak of Luz, and
 pour out the broth." And he did so,
 when the Messenger of the EVER- 21
 LIVING extended the end of the staff
 which he had in his hand, and touched
 the meat and the biscuit, and fire
 came from the rock and consumed
 the meat and the biscuit! Then the
 Messenger of the EVER-LIVING went
 from his sight; and Gideon perceived 22
 that he was a Messenger from the
 EVER-LIVING; so Gideon exclaimed,
 "Ah! Great LORD! I have certainly
 seen a Messenger of the EVER-LIVING
 face to face!" And the NOBLE 23
 replied to him, "Peace to you! Fear
 not! You will not die!"

Consequently Gideon built there 24
 an altar to the EVER-LIVING, and it
 is called "The EVER-LIVING'S Peace,"
 to this day. It is near Afraath of
 Aliazer.

In the night again the EVER-LIVING 25
 said to him, "Take the bull of your
 father's herd, and a second seven
 year bull, and overthrow your father's
 altar to Bal, and break the Shrine
 that is beside it, and build an altar 26
 to your EVER-LIVING GOD, on the top
 of this refuge on the mound, and
 take the two bulls, and offer as a
 burnt-offering with the wood of the
 shrine which you have broken up."

¹ I translate the Hebrew word *Jehovah*,
 יהוה (*Yhwh*), as "Noble Man," as a high
 title, like our Lord, for a Peer, as it is evident
 this preacher was not the Creator, but a man
 as we are.—F. F.

(B.C. 1249.) Gideon destroys the Altar of Bal.

- 27 So Gideon took ten men of his servants, and did as the EVER-LIVING told him. But because he feared his father's family, and the men of the village, he could not do it by day, so did
- 28 it by night. When they arose in the morning and observed the altar of Bal thrown down and the shrine that was near it broken, and the two bulls burning upon the altar he had built,
- 29 then each said to his neighbour, "Who has done these things?" So they examined and enquired, and were told, "Gideon, the son of Yoash, has done them!"
- 30 The people of the village consequently said to Yoash, "Bring out your son and let him die! for he has overthrown the altar of Bal and has broken the shrine that was by it."
- 31 But Yoash replied to all who stood about him, "Would you defend Bal? If he can help you, then he can defend himself! If he is a god he can kill for himself this morning.—Let him defend himself for the overthrowing of his altar!"
- 32 So they named him at once Jerubal, saying, "Let Bal destroy him,—for he overturned his altar."

(B.C. 1248.) Midian and Allies advance to fight Gideon and his Men.

- 33 In consequence the forces of Midian and Amalek, and the Beni-Kedem assembled together, and encamped
- 34 in the plain of Jezraal. But the Spirit of the EVER-LIVING descended upon Gideon, and he blew the trumpet and summoned the Abiazerites after him,
- 35 and send messengers to all Manasseh, and also summoned them after him; and he also sent messengers to Ashur, and Zebulon, and to Naphthali, and they went up to meet him.

(B.C. 1248.) Gideon asks a Proof of God's Call and Help to Himself.

- 36 Then Gideon said to God, "If You will save Israel by my hand, as You
- 37 promised, I will lay this fleece of wool on the level floor;—if the dew is on the fleece only, and dryness upon all the ground, then I shall understand that You will save Israel
- 38 as You have promised." And he

arose in the morning and wrung the fleece, when as much dew ran from the fleece as filled a bucket with water. Gideon, however, said to God, 39 "Let not Your anger burn against me, and I will speak once again; I will try another time with the fleece. Let it now be dry on the fleece only, while there is dew on the ground." So the EVER-LIVING made it thus 40 that night. There was dryness in the fleece only, and upon the ground there came dew!

(B.C. 1248.)

Then Jerubal (who was Gideon) 7 arose, and all the people who were with him, and encamped at the Well of Kharod overlooking from the north the camp of Morah upon the plain. But the EVER-LIVING said to Gideon, 2 "There are too many people with you for Me to give the Midianites into your power, for fear Israel should glorify against Me, and say, 'My hand has saved myself!' Therefore, 3 now, proclaim in the hearing of the people, and say 'Who is afraid and timid? Let him return and depart to Mount Gilad.' Consequently twenty-two thousand of the people departed, but there were left ten thousand.

But the EVER-LIVING again said to 4 Gideon, "The people are too many. Order them down to the brook, and there select for yourself; and whoever replies to you thus, 'I will go with you!' let him go with you. But all who say, 'I will not go with you!' let him not go with you." So he 5 took those men with him down to the brook, where the EVER-LIVING said to Gideon, "All who lap with the tongue from the brook, like a dog laps, place them by themselves. And all who bend on the knees to drink." And the number of the 6 lappers from the hand to their mouths was three hundred men, but all the rest of the people knelt on the knee to drink from the brook.

Then the EVER-LIVING said to 7 Gideon, "With the three hundred men who lapped, I will rescue you, and give Midian into your hand." So the people took their staves in 8 their hands and their clothing, and all the force of Israel went off to their homes, except those three hundred brave men. And the camp of Midian was opposite those in the plain.

(B.C. 1248.) **Midian and her Allies defeated.**

- 9 And night came. Then the LORD said to him:—"Arise! Descend to the camp, for I will give it to your hand! But if you fear the descent, go down with Furah your squire, to the camp, when you will hear what they say, and after that embolden your hand."

The Midianite's Dream of the Barley Cake.

- He therefore descended to the camp, and Furah his squire went down with him to the officers' quarters who were over the camp, where Midian and Amalek and the Beni-Kedem were spread over the plain like locusts for number, and their camels were innumerable like dust scattered on the shore of the sea for multitude. But Gideon proceeded, and perceived a man relating a dream to his comrade, who said, "I have dreamed a dream; when I saw a round barley cake thrown into the camp of Midian, and it went to the General's pavilion and struck it, and it fell; but it bounded forward, and another pavilion fell!"

- 14 Then his comrade answered and said, "That is nothing else than the sword of Gideon-ben-Yoash, the man of Israel! GOD will give Midian and all this camp into his power!"
- 15 But when Gideon heard this dream related, and its interpretation, he bowed down, and returned to the camp of Israel, and said, "Arise, for the LORD will give the camp of Midian to your hands!"
- 16 Then he divided the three hundred men into three divisions, and all of them took trumpets in their hands, with dark lanterns, and lamps inside the dark lanterns; and he said to them, "Watch me; and what I do, you do the same. And when I come to the edge of the camp,—what I do then you also do it. When I blow my trumpet, then all of you blow your trumpets with me all around the camp, and shout, 'The Sword of the LORD and of Gideon!'"
- 19 Then Gideon and the hundred men with him went to the head-quarters' side of the camp, where the officers were stationed, and sounded the trumpet, and opened the dark

lanterns they carried. The three 20 divisions also blew their trumpets, and waved their dark lanterns, and rushed on with the lanterns in their left hands and the trumpets in their right, blowing and shouting, "The Sword of the LORD and of Gideon," and halted outside around the camp, 21 and aroused all in the camp, who fled in terror. But the three hundred continued to blow the trumpets, and the EVER-LIVING turned the sword of each against his comrade in all the camp, and the camp fled in confusion to the edge of the meadows of Nekholah, near Tabath.

Gideon collects the Northern Tribes to join him in the War, but the Chiefs of Ephraim quarrel with him, and refuse to join.

The Man of Israel afterwards summoned Naphthali and Ashur, and all Manasseh, and they followed after Midian. Gideon also sent messengers to the whole of Mount Ephraim, to say; "Descend to meet Midian, and capture from them the fords at Bethbarah and of the Jordan." So they called out every man of Ephraim, and captured the fords at Bethbarah and at the Jordan, and captured the two 25 princes of Midian, Oreb and Zaeab, and killed Oreb at the rock of Oreb, and executed Zaeab at the wine-press of Zaeab, and continued the pursuit of Midian, but they brought the heads of Oreb and Zaeab to Gideon from beyond the Jordan.

The men of Ephraim, however, 8 asked him, "Why have you done this business for us, and not consulted us? for you have gone to war with Midian, and continued with it rashly."

But he answered, "What have I 2 done now more than you? Are not the gleanings of Ephraim better than the vintage of Abiezer? GOD has 3 given to your hand the Princes of Midian, Oreb and Zaeab; so what have I been able to do more than you? Then turn your spirit away from me when speaking about this matter."

Gideon passes over the Jordan without them.

Then Gideon went beyond the Jordan, 4 himself and the three hundred men with him, weary, yet pursuing,

- 5 and said to the people of Sukoth, "Give, I entreat you, a little bread to the men who are with me, for they are exhausted, and I am pursuing after Zebakh and Tzalmuna, the kings of Midian."

The Chiefs of Sukoth refuse also to supply Men or Food.

- 6 But the masters of Sukoth replied, "Are the hands of Zebakh and Tzalmuna in your power, that we should give you any bread?"
- 7 Gideon, however, retorted; "When the EVER-LIVING gives Zebakh and Tzalmuna into my power, then I will inform your governors with thorns from the desert and with briars."

The People of Phanual also refuse Supplies.

- 8 From there he went to Phanual, and asked them the same, but the men of Phanual answered like the 9 men of Sukoth, so Gideon also replied to the men of Phanual, "When I return with peace, I will throw down this towering Phanual."

(B.C. 1248.) Gideon attacks the Camp of Zebakh and Tzalmuna.

- 10 Now Zebakh and Tzalmuna were encamped at Karkar with about fifteen thousand men, all they had left them; but with the whole camp of the Beni-Kedem, a hundred and twenty thousand infantry, accomplished swordsmen. Gideon consequently advanced by the lower road to the General's pavilion from the east of Nobakh and Yagbah, and attacked the camp whilst the camp 12 was resting in security. Zebakh and Tzalmuna, however, fled, and he pursued them, and captured both the kings of Midian,—Zebakh and Tzalmuna,—and all the camp was thrown into confusion.

(B.C. 1247.) Gideon returns from Northern Arabia Victorious, and punishes Sukoth.

- 13 When Gideon-ben-Yoash returned from the war, coming up from the 14 desert, he captured a young man from the people of Sukoth and questioned him, and he described to him the chief men of Sukoth, and the seven aldermen and the seven council

men. Then he advanced against the 15 people of Sukoth and said;—"Here are Zebakh and Tzalmuna, about whom you insulted me, saying, 'Is the hand of Zebakh and Tzalmuna in your power yet that we should give bread to your weary men?'" Then he 16 seized the aldermen of the town, and informed the people of Sukoth with the thorns and briars of the desert. Next he threw down the tower of 17 Phanual, and killed the chiefs of the village.

(B.C. 1248.) Zebakh and Tzalmuna brought to Trial for Murdering Gideon's Brothers.

Then he asked Zebakh and Tzalmuna, "What sort of men were they whom you murdered at Thabor?"

And they replied; "Like yourself! Each one in appearance like the distinguished son of a king!"

When he answered, "They were 19 my brothers! Sons of my mother! As GOD lives to me! if you had spared their lives I would not have killed you!"

Then he said to Jether his first 20 born, "Get up and kill them!" But the youth did not draw his sword, because he was afraid,—for he was only a lad. So Zebakh and Tzalmuna 21 said; "Get up yourself and assail us, like a man in his vigour." Gideon then arose and killed Zebakh and Tzalmuna, and took the crescents that were upon the necks of their camels.

(B.C. 1247.) Jarnel wishes Gideon to be a King.

The Men of Israel afterwards said 22 to Gideon, "Rule over us,—you and your son, and your descendants, for you have saved us from the hand of Midian."

He refuses Kingship, but asks a Share of the Prize captured.

But Gideon replied to them, "I will 23 not be Governor over you; nor shall my son govern you: The EVER-LIVING is your Governor." But 24 Gideon said, "I request each of you to give me a ring from your plunder." (For as they were Ishmaelites they wore gold rings.)

And they replied, "We will give 25 you that gift," so he spread his cloak, and each threw upon it a ring

- 26 from the plunder; and the gold rings which he asked were one thousand seven hundred shekels in weight, besides the crescents and ear-drops, and cloaks, and the woven shawls of the King of Midian, and the necklaces which were on the necks of the camels. Gideon afterwards made a suit of armour of them, and set it up in his village at Afrah, but all Israel whored after it there, and it became a snare to Gideon and all his house.
- 28 Midian was thus subdued before the Israelites, and it did not again raise its head, so that the country had rest for forty years in the time of Gideon.

(B.C. 1209.) **Gideon dies.**

- 29 Jerub-bal-ben-Yoash, however, returned to his home; and Gideon had seventy sons produced from his loins, for he had many wives. But his secondary wife, who was in Shekem, bore him also a son,—and his name was Abimelek. Then Gideon-ben-Yoash died with good grey hair, and they buried him in the tomb of Yoash his father, in Afrah of Abiezer.

(About B.C. 1203.) **Anarchy and Religious Revolt.**

- 33 But when Gideon-ben-Yoash was dead, the Israelites went again and whored after Bal, and chose Bal-Bereth as their god! For the Israelites remembered not their EVER-LIVING GOD, Who redeemed them from the power of all their enemies around. Nor did they act kindly to the family of Jerub-bal-Gideon, for all the good he had done for them.

(B.C. 1203.) **Abimelek conspires to become a Chief.**

- 9 Abimelek went to Shekem, and spoke to them, and to all the clan of the house of his mother's father, to say;

- 2 "I wish you to whisper to the ears of the Balites of Shekem, 'What good is it to you, this government of seventy men?—all the sons of Jerubal—compared to the government of a single man? and remember that I am your bones and flesh!'"

(B.C. 1203.) **Abimelek murders his Seventy Brothers.**

- 3 So his mother's relatives whispered all these things about him to the

ears of all the Balites of Shekem, and turned their hearts after Abimelek,—for they said 'he is our countryman.' They therefore gave him seventy shekels from the house of Bal-Bereth, with which Abimelek hired seventy vagabonds and reprobates, and they followed him. Then 5 he went to the house of his father in Afrah, and murdered his brothers, the sons of Jerub-bal, seventy men, upon a single stone, except Jotham-ben-Jerubal, the youngest, for he hid himself.

(B.C. 1201.) **Abimelek made King of Shekem.**

Then all the Balites of Shekem, and 6 the house of Miloa proceeded and went and made Abimelek king, to reign in Alon, the garrison of Shekem.

(B.C. 1201.) **Jotham's Parable of the Trees electing a King.**

When this was reported to Jotham, 7 he went and stood on Mount Gherizim, and raised his voice, and called to them and said;

"Listen to me, you Balites of Shekem—and let your gods listen!

The Trees seeking a King.

"The trees once went out to elect 8 a king over themselves, and they said to the Olive, 'Will you be king over us?'"

"But the Olive replied to them, 9 'Shall I resign my fatness with which gods and men are delighted, to trouble myself about trees?'"

Then the trees said to the Fig, 10 "Come and be king over us?"

"When the Fig replied to them, 11 'Shall I abandon my pleasantness, and beautiful fruit, to go and trouble myself about the trees?'"

"Next the trees said to the Vine, 12 'Come and be king over us?'"

"But it answered them, 'Shall I 13 abandon my wine which delights gods and men, and go and trouble myself about the trees?'"

"Then all the trees said to the 14 Bramble, 'Come! You reign over us!'"

"And the Bramble answered the 15 trees; 'If you really consecrate me as YOUR KING,—come here! shelter under me! And if you will not,—fire shall go out from the Bramble, and consume the Cedar of Lebanon!'"

- 16 "So, now, if in truth and upright-
ness you have made Abimelek your
king; and if you have done hand-
somerly to Jerubal and to his family,
and if you have done to him accord-
ing to the work of the hand of my
17 father, who fought for you, and poured
18 out his soul for you, who have risen
upon my father's family to-day, and
murdered seventy persons on a single
stone, and have elected Abimelek, the
son of his slave, over the Balites of
Shekem, because he is your relative;
19 —then according to the truth and
justice with which you have acted
towards Jerubal and towards his
family to-day, be content with Abime-
lek, and let him be content with you!
20 But if not, let fire come out from
Abimelek and consume the Balites of
Shekem, and the house of Miloa, and
let fire come out from the Balites of
Shekem, and from the house of Miloa,
and consume Abimelek!"
21 Then Jotham fled, and hid himself
in Barah, and stayed there from the
presence of Abimelek his brother.

(B.C. 1200.) *The Balites and
Abimelek quarrel.*

- 22 When Abimelek had been a chief
23 in Israel for three years, the EVER-
LIVING sent a bad feeling between
Abimelek and the Balites of Shekem,
consequently the Balites of Shekem
24 plotted against Abimelek. The injury
done to the seventy sons of Jerubal,
and their blood, returned upon
Abimelek their brother, who had
murdered them, and upon the Balites
of Shekem who encouraged his hand
to the murder of his brothers.
25 So the Balites of Shekem laid an
ambush upon the tops of the moun-
tains, and they robbed all who passed
near them in the road, and it was
reported to Abimelek.

(B.C. 1200.) *Gal-ben-Abd conspires
against Abimelek.*

- 26 Then Gal-ben-Abd came to Shekem
with his brothers and passed into it,
and the Balites of Shekem confided
27 in him, and went out and reaped
their vineyards, and pressed them,
and afterwards made a feast, and
went to the House of their god, and
ate and drank, and cursed Abimelek.
28 Then Gal-ben-Abd exclaimed, "Who
is Abimelek? and what was Shekem
that we should be enslaved? Is he

not the son of Jerubal, and Zebul his
Lieutenant? They were slaves,—
those furious, low-bred bastards;—
but why should we be enslaved?
But if this people were under my 29
hand, I would turn Abimelek off!"

Then he shouted against Abimelek,
"Collect your army and meet me
outside!"

(B.C. 1200.) *Zebul reports the Revolt
to Abimelek.*

When Zebul, the Commandant of 30
the city, heard of the speech of Gal-
ben-Abd, he was furious, and sent 31
messengers to Abimelek at Tharmah
to say;—

"I find Gal-ben-Abd and his
brothers have come to Shekem, and
that your rivals in the town are
against you. So now get up by night, 32
you and all the force with you, and
hide in the fields, and at dawn, when 33
the sun rises, advance and attack the
city, and then you, and the force you
bring with you, can do to him what-
ever you find in your power."

Abimelek consequently arose that 34
night and all his force with him,
and they advanced secretly against
Shekem in four divisions. But Gal- 35
ben-Abd went out and stationed him-
self outside the gate of the town.
Then Abimelek and the force with him
arose from their ambush, and Gal 36
saw the force, and asked Zebul, "Is
that an army descending from the
tops of the hills?"

When Zebul replied to him, "You
see the shadow of the mountains
instead of men!"

But Gal continued to speak and 37
said, "Look! it is a force that descends
from the highlands, and one division
comes from the road of Alan-
Maonim!"

Then Zebul replied to him, "Where 38
now is the mouth which said, 'Who
is Abimelek? that we should be
enslaved? Is not that the man whom
you despised? Now go and fight
with him!'"

*Abimelek defeats Gal and captures
Shekem, but is killed in victory.*

Gal consequently went out with the 39
Balites of Shekem and fought with
Abimelek. But Abimelek repulsed 40
him and he fled before him, and many
fell wounded before the gate of the
town.

- 41 Abimelek then retired to the high-lands until Zebul advised Gal and his relatives against remaining in
 42 Shekem; so when morning came his army went out to the fields; and he
 43 reported it to Abimelek; so he took his force and divided it under three leaders, and lay in ambush in the fields and watched until the army had come clear of the town, when he arose and assailed it.
 44 Then Abimelek and the Officers who were with him rushed and seized the open gate of the town;—and the two other Leaders charged upon all who were in the fields and repulsed
 45 them, whilst Abimelek assailed the town all that day and captured it and killed the people who were in it, and threw down the houses, and sowed it with salt.

(B.C. 1200.) *Abimelek assaults the Fort of Shekem.*

- 46 When all the Balites of Shekem Tower heard of it, they went to the tower of the House of their god, Brith, and it was reported to Abimelek that all the Balites had
 48 assembled at Shekem Tower. Abimelek consequently ascended Mount Zalmon with all his force, where he took an axe and cut boughs from the trees, and hoisted them upon his shoulder, and said to the people who were with him,

- "What you have seen me do, be
 49 quick and do the same." So all the army each cut a branch and marched after Abimelek, and piled them against the tower, and set the tower on fire with them, and thus killed all the people in the Tower of Shekem,—about a thousand men and women.

Abimelek besieges Thebetz, but is slain.

- 50 Then Abimelek marched to Thebetz, and besieged Thebetz and
 51 captured it. But there was a strong tower in the middle of the town, and all the men and women fled there and shut themselves in, and went to the roof of the Tower.
 52 Abimelek, however, advanced to the tower and assailed it, and approached close to the door of the
 53 tower to consume it with fire, but a woman threw an upper millstone upon the head of Abimelek and
 54 broke his skull. When he immediately

called to the youth who carried his arms and said, "Draw your sword and kill me! for fear they should say 'a woman killed him!'" So his Squire drew, and killed him. And 55 when the men of Israel saw Abimelek was dead each returned to his home.

Thus GOD turned upon Abimelek 56 the wrong which he did to his father, in murdering his seventy brothers; GOD caused all the wickedness of the 57 men of Shekem to return upon their heads, and brought the curse of Jotham the son of Jerubal upon them.

(B.C. 1183.) *Thola-ben-Phuah becomes Leader.*

After Abimelek, a man of Issakar, 10 Thola-ben-Phuah, arose to save Israel. He resided in Shamar on Mount Ephraim, and judged Israel for 2 thirteen years, when he died and was buried in Shamar.

(B.C. 1170.) *Jair becomes Chief.*

Then Jair the Giladite arose after 3 him, and judged Israel for twelve years, and he had thirty sons, who 4 rode upon asses, and they possessed thirty villages, called the villages of Jair to this day. They are in the country of Gilad. When Jair died 5 he was buried in Kamon.

(About B.C. 1161.) *Wars of Anarchy, and National Corruption.*

Then the Children of Israel repeated 6 the doing of evil in the sight of the EVER-LIVING, and served the Balim and Ashtaroths, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the sons of Aram, and the gods of the Philistines, and forsook the EVER-LIVING, and did not serve Him; so the anger of 7 the EVER-LIVING burnt against Israel, and He gave them up to the hand of the Philistines, and to the power of the people of Amon, who crushed 8 and oppressed the Children of Israel, who were in Bashan beyond the Jordan, in the country of the Amorites, and in Gilad, for eighteen years.

(B.C. 1159.) *The Amorites ravage all Israel for Eighteen Years.*

The Amorites also passed over the 9 Jordan to make war with Judah and Benjamin, and the House of Ephraim, and ravaged Israel greatly. Then 10

the Children of Israel cried to the EVER-LIVING, saying, "We have sinned against You! for we have forsaken our GOD and served the Balim."

- 11 But the EVER-LIVING replied to the Children of Israel, "Have you not the Mitzerites,¹ and the Amorites, and the Beni-Amon, and the Philistines, and the Zidonians, as refuges from oppression for yourselves? that you call to Me to save you from their hand, when you have forsaken Me, and served other gods? Therefore
- 12 I will not continue to save you! Go, and call the gods whom you have chosen for yourselves:—Let them save you in the period of your distress."

(B.C. 1143.) *The Distressed and Repentant Nation rebolt and seek a Leader.*

- 15 The Children of Israel, however, said to the EVER-LIVING, "We have sinned! Do to us all that is good in Your sight! Oh! save us now, to-day!" And they put away the foreign gods from amongst them, and served the EVER-LIVING, and He stayed His anger against Israel.
- 17 Then the Amonites assembled and encamped in Gilad, and the Children of Israel collected and encamped in Mizpah. But the army said to the Chiefs of Gilad, "We have not a man to lead us. Let the man who is able to fight with the Amonites be the head of all the inhabitants of Gilad!"

(B.C. 1143.) *Japhthah chosen as Leader of Gilad.*

- 11 Now Japhthah the Giladite was a heroic man;—but he was the son of a foreigner who bore Japhthah to Gilad. His Giladite wife also bore him sons, and that woman's sons grew up, and drove Japhthah out, and said, "You shall not inherit with the family of our father,—for you are the son of a foreigner!" Japhthah consequently fled from the presence of his brothers, and lived in the country of Tob, where Japhthah collected vagabond fellows who came to him.

An Embassy sent to Japhthah.

- 4 This was in the time when the Amonites were at war with the 5 Children of Israel. So the judges of

Gilad went to bring Japhthah from the district of Tob. And they said to 6 Japhthah, "Come and be our Leader, and fight for us with the Amonites."

But Japhthah replied to the judges 7 of Gilad, "Did you not hate me, and drive me from the house of my father? Then why should you come to me now that you are in distress?"

The judges of Gilad, however, 8 answered Japhthah, "In spite of that, return now with us, and fight the Amonites, and you shall be the chief of all the inhabitants of Gilad."

Then Japhthah said to the judges of 9 Gilad, "If I return with you to fight the Amonites, and the EVER-LIVING gives them to my advance, am I to be your chief?"

And the judges of Gilad answered 10 Japhthah; "Let the EVER-LIVING decide between us, if it is not done as you say!"

Japhthah accepts the Chieftainship of Gilad.

Japhthah thereupon went with the 11 judges of Gilad, and the people appointed him over themselves as a chief and leader, and Japhthah took the oaths before them in Mizpah.

Japhthah sends a Message to the King of Amon.

Then Japhthah sent Messengers to 12 the king of the Amonites, to say; "What is there between me and you, that you have come to fight me in my country?"

When the king of Amon answered 13 the Messengers of Japhthah, "Because Israel when coming up from the Mitzeraim¹ seized my country from Arnon to the Jabok, and the Jordan. But you can go back to them in peace."

Second Embassy sent by Japhthah.

But Japhthah sent Messengers again 14 to the king of the Beni-Amon and said 15 to him,

"Japhthah replied thus; 'Israel did not seize the country of Moab and the country of the Beni-Amon, for in 16 the coming up from the Mitzeraim,¹ Israel went in the desert by the Red Sea, and came to Kadesh, when Israel 17 sent Messengers to the king of Edom to say,—"I wish to pass over by your

¹ Egyptians.—F. F.

¹ Egypt.—F. F.

country;" but the king of Edom, and the king of Moab, replied that they were not willing; therefore Israel
 18 halted at Kadesh, and marched into the desert, and went round the land of Moab, and encamped at the river Arnon, and did not invade the bounds of Moab—for the Arnon was the boundary of Moab. From there
 19 Israel sent ambassadors to Sihon¹ the king of the Amorites,—king of Heshbon,—and said to him, "I, Israel, would pass through your country to my place." But Sihon would not
 20 trust Israel to pass through his boundaries; so Sihon collected all his forces, and encamped at Jahitz,
 21 and fought with Israel. The EVER-LIVING GOD of Israel, however, gave Sihon and all his army to the hand of Israel, and Israel conquered all the country of the Amorites residing in
 22 that region, and acquired all the region of the Amorites from the Arnon to the Jabok, and from the
 23 desert to the Jordan;—and since the EVER-LIVING GOD of Israel has driven the Amorites before His People,
 24 —yet you would possess! Cannot you possess what Kemosh your god has caused you to possess?—and whatever our EVER-LIVING GOD has caused us to possess, we shall possess for ourselves.
 25 "'And now, are you better than Balak-ben-Tzifor, the great king of Moab? Greater than Israel? If you can fight with them, fight with them!"
 26 "'Israel, however, has dwelt in Heshbon and its villages, and in Aroar, and its villages, and all the towns along the Arnon three hundred years, so why have you not recovered
 27 them during that period? And I myself have not offended you, but you have done wrong to me in making war upon me. Let the EVER-LIVING as Judge decide to-day between the Children of Israel and the Beni-Amon.'"

The King of Amon refuses Peace.

28 But the king of the Amonites would not listen to the words that Japhthah sent to him.

Japhthah declares War.

29 Then the Spirit of the EVER-LIVING came upon Japhthah and he passed through Gilad and Manasseh, and

advanced to Mizpah of Gilad: for Mizpah of Gilad was in subjection to the Beni-Amon. Therefore Japhthah vowed a vow to the EVER-LIVING, and said:—

Japhthah's Vow.

"If you will deliver the Beni-Amon to my hand, then whatever first comes 31 out of the doors of my house to meet me, upon my returning with peace from the Beni-Amon, shall be the LORD'S, and shall be offered as an offering!"

Japhthah conquers the Amonites.

Japhthah then advanced against the 32 Beni-Amon to fight with them, and the EVER-LIVING gave them into his power, and he conquered from them 34 Aroar, and as far as the Pass of Minith,—twenty villages,—and onwards to the vine-fields,—a very great conquest. Thus the Amonites were subjected to the Children of Israel.

Japhthah's Despair at his only Daughter falling under his Vow.

Her Sublime Faith.

When, however, Japhthah returned 34 to Mizpah to his home, his daughter came out to meet him with timbrels and dances, and except her alone there was no child to his house. So
 35 when she approached him he tore his robes, and said, "Alas! my daughter! You have overwhelmed me with sorrow, and you are my grief! for I have opened my mouth to the EVER-LIVING,—and I am not able to go back!"

But she answered him, "My father, 36 if you have opened your mouth to the EVER-LIVING, do to me according to what has come out from your mouth, since the EVER-LIVING has made a triumph for you over your enemies, the Beni-Amon!"

Then she asked her father, "Grant 37 this thing to me, give me two months that I may go and wander on the hills and lament for my maidenhood, I and my friends."

And he replied, "Go!" and sent 38 her away for two months. So she and her friends went, and lamented over her girlhood upon the mountains.

But at the end of the two months 39 she returned to her father, and he did to her as he had vowed, and she knew

¹ Sihon = Sikkon, in Hebrew.—F. F.

no man. Thus it became an institution in Israel, that from year to year the girls of Israel should go to celebrate the daughter of Japhthah, the Giladite, for four days yearly.

(B.C. 1143.) *The Ephraimites assail Japhthah and begin a Civil War.*

12 But the men of Ephraim assembled, and advanced northward, and demanded of Japhthah, "Why did you proceed to war with the Ammonites, and not invite us to go with you? We will burn your house over you with fire!"

2 But Japhthah replied to them: "There was a great contention between myself and the people with me, and the Beni-Amon and I applied to you, but you did not save me from their power. When I saw that you would not save, I took my life in my hand, and advanced against the Ammonites, and the EVER-LIVING gave them into my power. Then why do you ascend to-day against me to fight with me?"

(B.C. 1142.) *Japhthah defeats Ephraim with great Slaughter.*

The Shibboleth.

4 Consequently Japhthah assembled all the army of Gilad and fought the Ephraimites, and the men of Gilad defeated Ephraim.

Then the men of Gilad said to themselves; "Ephraim will escape between the Ephraimites and Manassites!" so they captured the fords of the Jordan from Ephraim, and when any one of the fugitives of Ephraim said, "I wish to pass over," the men of Gilad replied to him, "Are you an Ephraimite?" and if he answered, "No," they replied to him, "Say 'Shibboleth,'" and he responded, "Sibboleth," for he was not able to pronounce it. Then they seized and slew him at the fords the Jordan, so there fell at that time forty-two thousand of the Ephraimites.

7 Japhthah afterwards judged in Israel for six years. Then Japhthah the Giladite died and was buried in the City of Gilad.

(B.C. 1137.) *Ibzan becomes a Judge.*

8 After him Ibzan, the Bethlehemite, 9 judged in Israel, and he had thirty sons, and thirty daughters sent out,

and thirty daughters came in to his sons from without, and he judged Israel seven years. Then Ibzan died 10 and they buried him in Bethlehem.

(B.C. 1130.) *Ailan becomes a Judge.*

Then Ailan the Zebulonite judged 11 in Israel after him, and he judged in Israel ten years. Then Ailan the 12 Zebulonite died, and they buried him in the country of Zebulun.

(B.C. 1120.) *Abdon ben-Hilel becomes a Judge.*

But after him Abdon-ben-Hilel 13 the Phirathanite judged in Israel, and he had forty sons and thirty 14 grandsons who rode on seventy asses, and he judged in Israel eight years.

(B.C. 1112.)

Then Abdon-ben-Hilel the Phira- 15 thanite died, and they buried him in Phirathan in the country of Ephraim, in the mount of the Amalekites.

(B.C. 1161 to 1120.) *The Birth of Samson.—Anarchy, and the Conquest by the Philistines.*

1 Then the Children of Israel re- 13 peated the doing of wrong in the sight of the EVER-LIVING, so the EVER-LIVING delivered them into the hand of the Philistines for forty

1 From the death of Gideon in 1146 B.C. to the rise of Saul absolute anarchy seems, from the Historian's narrative, to have existed in all the Hebrew Commonwealth, from the Euphrates on the East to the Mediterranean Sea on the West, only diversified by the ravages of the Arabian and Mesopotamian Robber Chieftains, and the revolt of the aboriginal tribes whom Moses and Joshua had subdued. The JUDGES whose names were selected by Isaiah to serve as landmarks for the chronology of his history were only Hebrew Insurgent Leaders, who ruled by personal influence in small districts of the country around their homes so long as vigour and life lasted. They must not be looked upon as in any sense National Presidents of the Commonwealth of Israel. The Historian is careful to make this clear in his narrative. It is only comparatively modern Translators and Commentators who have obscured the fact by their ignorance. I have tried to clear their obscurities away, and restore the history of Isaiah to the original clarity of the Prophet. At Ch. xiii. we step back to 1161, to introduce the history of Samson, whose career began a revival of the Hebrew national spirit.—F. FENTON.

- 2 years. But there was a remarkable man of Tzarah of the family of Dan, and his name was Manoh, but his wife was barren,—she was childless.
- 3 A Messenger of the EVER-LIVING, however, appeared to his wife, and said to her, "Look, now, you barren and childless woman! you shall conceive and bear a son! But guard yourself, and drink neither wine nor
- 4 beer, and eat no grapes; for you shall conceive and bear a son, upon whose head no razor shall go; for the youth shall be a Nazarite to GOD from his birth, and he shall be strong and save Israel from the hand of the Philistines."
- 6 The woman therefore went and said to her husband, "A man from GOD has come to me, and his appearance was like a Messenger of GOD, very bright, but I did not ask him if he was so,—and he did not tell me his name, but he said to me, 'See!
- 7 you shall conceive and bear a son; and you shall not drink wine or beer, nor eat any grapes, for the youth shall be a Nazarite to GOD from his birth to the day of his death!'"
- 8 So Manoh entreated the EVER-LIVING, and said, "Let the man whom you have sent appear, GOD, to me. Let him come again to us, that we may learn what the youth who is to be born must do." The EVER-LIVING, therefore, listened to the voice of Manoh, and the Messenger of GOD came again to the woman, when she was sitting in the field and Manoh
- 10 her husband was not with her. But the woman hastened and ran and informed, and said to him, "The man who came the other day to me has appeared to me." So Manoh arose and followed his wife and came to the man, and asked him, "Are you the man who spoke to this woman?" And he replied, "I am."
- 12 Then Manoh said, "May your word come true! What does the EVER-LIVING decide that the youth shall do?"
- 13 And the Messenger of the EVER-LIVING answered to Manoh, "Your wife must abstain from all that I said; from all that comes from the vine. She shall not eat of the vine. She shall not drink wine, and she shall not drink beer. She shall also eat no grapes,—she must abstain from all that I have commanded."
- 15 Then Manoh replied to the

Messenger of the EVER-LIVING,—
"Stay here, and I will present to you a goat's kid."

But the Messenger of the EVER-LIVING replied to Manoh, "If I stay, I will not eat of your bread; but if you make an offering to the EVER-LIVING, offer it." (For Manoh did not know he was a Messenger of the EVER-LIVING.)

Then Manoh asked the Messenger of the EVER-LIVING, "What is your name? that I may come to you and bless you?"

But the Messenger of the EVER-LIVING asked him, "Why do you ask my name,—when it is Wonderful?"

Then Manoh took a goat's kid, 19 and a bread offering, and went up on to the rock to the EVER-LIVING and set the offering apart. And Manoh and his wife watched them. But 20 when the flame went up from the altar to the skies, the Messenger of the EVER-LIVING also went up in the flame of the altar, and Manoh and his wife saw him and they fell upon their faces to the earth. The Mes- 21 senger of the EVER-LIVING, however, did not again appear to Manoh or his wife after he had recognised that he was a Messenger of the EVER-LIVING.

Manoh consequently said to his 22 wife, "We shall die,—for we have seen a god!"

But she replied to him, "If the 23 EVER-LIVING intended to kill us He would not have received a burnt-offering from our hands, and we should not have seen all this, and He would not have listened to us as He has."

The woman afterwards bore a son, 24 and called his name Samson,¹ and the lad grew great, and the EVER-LIVING blessed him, and the Mighty Spirit 25 of the EVER-LIVING impelled him to the camp of Dan between Tzarah and Ashthal.

(B.C. 1141.) **Samson falls in Love with a Philistine Girl and marries her.**

But Samson descended to Thim- 14 nath, and saw a woman in Thimnath, a Philistine girl; so he returned and 2 told his father and mother, and said, "I have seen a woman in Thimnath,

¹ "The Brilliant," in Hebrew.—F. F.

a Philistine girl, so I wish you to obtain her as a wife for me."

- 3 But his father and mother replied, "Is there not a girl related to you? or a woman in all your nation? that you should go and take a wife from the foul Philistines."

Samson, however, exclaimed to his father and mother, "Get her for me! for she is perfect in my eyes!"

- 4 For his father and mother did not know that it was given to him from the EVER-LIVING to seek a wife from the Philistines, although at that period the Philistines governed in Israel.

- 5 Consequently Samson and his father and mother descended to Thimnath. (Once formerly, when he had gone to the vineyards of Thimnath, a young lion had roared

- 6 at his approach, and the Spirit of the EVER-LIVING had fallen upon him, and he had torn it in two like tearing a kid,—but had not told his father or his mother what he had done.)—

- 7 So they went down and spoke to the woman, who was perfect in the eyes

- 8 of Samson, and stayed some time for the marriage.—But he went aside one day to look at the carcase of the lion, and observed a swarm of bees

- 9 in the skeleton, and honey, so he took some into his hand, and walked along, and ate as he walked with his father and mother. Then he gave them some, and they ate, but he did not tell them that he had taken the honey from the skeleton of a lion.

Samson's Feast and Riddle.

- 10 Afterwards when his father came down to see his wife, Samson made a feast, as young men are accustomed.
- 11 He had visitors also with him, and he chose thirty friends who were to
- 12 stay with him, and Samson said to them, "Let us agree together to ask riddles. If you can guess mine in the seven days of the feast, and relate it, I will give you thirty shirts and
- 13 thirty suits of clothes! But if you are not able to guess it for me, then you shall give me thirty shirts and thirty suits of clothing!"

When they replied to him, "Tell your riddle, and we will listen!"

- 14 So he said to them;—
"There came meat from the Eater; and from the Strong came sweetness."

And they were not able to guess

the riddle by the third day. But, 15 when the seventh day came, they said to Samson's wife, "Open your husband, and explain the riddle for us, or we will burn you, and destroy your father's house with fire! unless you tell it to us!"

Samson's wife consequently wept 16 to him, and said, "You hate me now, and do not love me,—you have not explained that riddle to me and my relatives!"

But he answered her, "I have not explained it to my father and mother,—so why should I explain it to you?"

She consequently wept over him 17 the seven days that the feast lasted, and when the seventh day came he explained it to her,—for she wore him out,—and she explained it to her relatives. So the men of the village 18 said to him at the end of the seventh day at sunset:—

"What is sweeter than honey? And what stronger than a lion?"

But he replied to them, "If you had not ploughed with my heifer, you would not have found out my riddle." Then the spirit of enthusiasm came 19 upon him, and he went down to Ashkalon, and killed there thirty men, and took their clothing, and gave the suits to the guessers of his riddle,—but he was furious, and went off to the house of his father.

The wife of Samson, however, was 20 left with the companions who had accompanied him.

Samson comes to fetch his Wife.

Her Father refuses him.

Afterwards when the time of wheat 15 harvest came Samson visited his wife with a goat's kid, and said, "I wish to go to my wife's chamber." But her father would not allow him to enter. Her father also remarked, 2 "I said to myself, he hates her. So I have given her to your friend. Is not her younger sister handsomer than she? I will give her to you instead of her!"

(B.C. 1140.) Samson's Revenge. He fires the Philistines' Cornfields.

Samson, however, replied to him, 3 "I will be revenged this time on the Philistines for doing me wrong!" and went and caught three hun- 4 dred foxes, and took torches and

5 tied their tails together, and fixed a torch between the two tails, then fired the torches and sent them amongst the cornfields of the Philistines, and burnt the shocks and standing corn, and the olive-yards. When the Philistines enquired, "Who has done this?" they were told, "Samson, the son-in-law of the Thimnite, because he took his wife and gave her to his companion." The Philistines therefore went up and burnt her and her father with fire. But Samson said to them, "Because you have done this, I will be revenged upon you, and then I will cease!" So he smote them hip and thigh with a great slaughter. Then he went and occupied a cavern in the precipice of Aitan.

(B.C. 1140.) **The Philistines in Revenge plunder Judea, and demand Samson, but he slaughters a Thousand of them with the Jaw of an Ass.**

9 The Philistines afterwards went up and encamped in Judah, and advanced to Balkhi. When the men of Judah asked "Why have you advanced against us?" they replied "You must hand over to us Samson for us to do what we intend to him." 11 Three thousand men therefore went from Judah to the cavern in the precipice of Aitan, and said to Samson, "Do you not know that the Philistines govern us? Then why have you done this to us?" When he replied, "As they did to me, I have done to them!"

12 But they answered him, "We have come to bind you, and give you to the hands of the Philistines."

Samson only said to them, "Swear to me that you will not assail me yourselves!"

13 So they replied to him saying, "We will only bind you and deliver you to their hands; and we will not kill you." Then they bound him with two new ropes and hoisted him down from the cliff. But when they came to Lekhi, and the Philistines shouted at his approach, an enthusiasm fell upon him and he smashed the manacles that were upon his arms like burnt flax, and snapped the cords off his hands, and finding the fresh jaw-bone of an ass, he put out his

hand and seized it, and killed a thousand men with it! Then Samson 16 exclaimed;—

"With the jaw-bone of an ass,
I have made them asses!—
With the jaw-bone of an ass,
I've slain a thousand men!"

And as he ceased speaking he threw 17 the jaw-bone from his hand, and named the place "Jaw-hill."

Samson's Exhilaration after the Fight.

His Prayer.

Then he was terribly exhausted, 18 and cried to the EVER-LIVING, and said, "You have given this great victory to the hand of Your servant, and now I shall die for thirst, or fall by the hand of the uncircumcised."

Then GOD opened the well at 19 Balkhi, and water came from it, and he drank and his spirit returned to him, and he survived; therefore he called its name "Prayer-well," which is in Balkhi² to this day. He afterwards judged in Israel during the Philistine period, twenty years.

(B.C. 1139.) **Samson caught by a Harlot at Gaza, but escapes.**

Samson once went to Gaza, and 16 saw a woman, a harlot, and went to her. The Gazites said, "Samson 2 has come." So they surrounded and laid an ambush for him all night at the gate of the city, and waited all the night, saying, "At dawn of day we will kill him!"

But Samson lay down till midnight. 3 Then he arose at midnight and pulled up the doors of the city gate with the two posts, and the cross bar, and placed them on his shoulders and carried them to the top of the hill that is opposite Hebron.

(B.C. 1138.) **Samson entangled by the Harlot, Delilah of Shorek.**

And after this he loved a woman in 4 the vale of Shorek, and her name was Delilah; so the lords of the Philistines went to her, and said, "Pump him, and find out in what his great strength consists, and in what way we can master and chain him to destroy him, and we will each give you one thousand one hundred shekels."

¹ Ramath-lekhi, in Hebrew.—F. F.

² V. 19. Balkhi, "At the Jaw."—F. F.

Delilah tries to betray Samson, but fails.

- 6 Delilah consequently said to Samson, "Tell me, now, in what your strength consists? And in what way they could bind and destroy you?"
- 7 And Samson answered her, "If they bind me with seven wet ropes that have never been dried, I shall become feeble like an ordinary man."
- 8 So the lords of the Philistines brought to her seven wet ropes that had never been dried, and she bound him with them, while an ambush hid in her chamber. Then she exclaimed to him, "The Philistines are upon you, Samson!" but he snapped the ropes as he would snap a thread of tow burnt in the fire. Consequently his power was not discovered.
- 10 Therefore Delilah said to Samson, "I see you are laughing at me, and telling me lies! Tell me now how could I bind you?"

(B.C. 1127.) Samson, however, deludes.

- 11 So he replied to her, "If I am bound with fresh willows that have not been used in any work, I shall become feeble and be like a common man!"
- 12 Delilah accordingly took fresh willows, and bound him with them, and then exclaimed to him, "The Philistines are upon you, Samson!" (and an ambush was laid in the chamber), but he snapped them off his arms like a thread.

(B.C. 1121.) Delilah continues to try and find the secret of his strength, to betray him, and succeeds.

- 13 Delilah afterwards said to Samson, "So far you have laughed at me, and told me lies! Tell me, how can I bind you?" And he answered her, "If the seven plaits of my hair are woven in a loom!"
- 14 So she fastened them to the loom, and exclaimed to him, "The Philistines are upon you, Samson!" when he awoke from his sleep, and pulled up the pins of the loom with the web.
- 15 Then she exclaimed, "What! Do you say you love me, when your heart is not mine? These three times you have laughed at me, and not told me

in what your great strength consists!" So when she had worn him out by 16 talking every day, and worried and exhausted his life to death, he told her the whole of his heart, and said "A razor has never gone upon my head, for I was devoted to God from birth. If I were shaved, then my strength would leave me and I should become feeble like another man."

Then Delilah saw that he had told 18 her all his heart, and she sent and called the lords of the Philistines, saying, "Come up now, for he has told me all his heart!" The lords of the Philistines consequently went up to her, and they brought the money with them. And she laid 19 him asleep on her lap, and called to a man who cut off the seven plaits of his head, and broke and degraded him,—and his strength went from him.

Then she exclaimed, "The Philis- 20 tines are upon you, Samson!" and he awoke from his sleep, and said, "I will go out, for once, for a time, and refresh myself," but he did not know that the EVER-LIVING had left him! The Philistines then seized 21 him, and put out his eyes, and took him down to Gaza, and bound him in chains, and he ground at the mill in the prison with slaves.

But he awaited the growing up of 22 the hair of his head that had been shaved.

(B.C. 1120.) The Philistines make a Thanksgiving Feast to Dagon for Samson's being captured.

Meantime the lords of the Philis- 23 tines prepared to sacrifice a great sacrifice to Dagon, their god, and to triumph, for they said, "Our god has given Samson our enemy into our power!" They therefore showed 24 him to the people and praised their god, for they said, "Our god has given our enemy into our power, who wasted our country, and who caused us much trouble." And 25 when their hearts were delighted they exclaimed, "Bring Samson and let him make sport for us!"

Samson's Prayer and Tragic Death.

So they brought Samson from the Slaves' Prison, and he made sport before them, and they placed him

26 between the pillars. Then Samson said to the warder who had him by the hand, "Come near to me, and place me by the pillars upon which the building is supported, that I may rest myself on them."

27 Now the building was full of men and women, and all the lords of the Philistines were there, and about three thousand men and women looking at the sport of Samson.

28 Then Samson prayed to the EVER-LIVING, and said,

"EVER-LIVING GOD, remember me now, and strengthen me this time also, my GOD, and I shall be at once revenged for my two eyes, upon the

29 Philistines." Then Samson grasped the two central pillars upon which the building was supported,—one with his right and the other with his left hand,—and Samson exclaimed, "Perish my life with the Philistines," and bent with might, and the building fell upon the lords, and upon all the people who were in it,—so the dead whom he killed with his death were more than he had killed in his life.

31 His relatives and all the house of his father descended, however, and carried him away, and buried him between Tzarah and Ashtaol in the tomb of Manoah his father. But he judged in Israel twenty years.

ILLUSTRATIONS OF ISRAEL'S ANARCHY.

(From 1406 to 1120 B.C.)

Mikah and the Danites, and his Teraph. An Historical Poem.

17 There was a man in Mount Ephraim, named Mikah, who said to his mother, "Those eleven hundred of silver which were taken from you, and about which you cursed and swore in my hearing,—I have your money; I stole it." And his mother replied, "The EVER-LIVING bless you, my son!"

3 So he returned the eleven hundred of money to his mother, when she said to him, "I had consecrated that money to the EVER-LIVING on account of my son, to make an image, and a shrine; but now I will give it to you!"

4 He, however, returned it to his mother. But he took two hundred

of the money, and gave it to a silversmith, who made an image and a shrine, and it was in the house of Mikah, and Mikah made it a House of gods, and made an ephod and a teraph, and also set aside one of his sons, and he was the priest to it.

REFRAIN.

There was no king in Israel in those days;—

Each did what was right in his own eyes.

There was also a youth of Bethlehem-Judah, in the clan of Judah, but he was a Levite, who resided there. And the man went from the village of 8 Bethlehem-Judah to settle where he might find a home, and he came to Mount Ephraim, to the house of Mikah, in making his journey, when 9 Mikah asked him, "From where do you come?" And he answered "I am a Levite from Bethlehem-Judah, and I am going to settle in Ashur."

But Mikah said to him, "Stay 10 with me, as a father and a priest, and I will pay you ten silvers a year, and a suit of robes, and your board."

So the Levite consented, and the 11 Levite was content to settle with the man Mikah, and the youth became to him as one of his sons. Mikah 12 also appointed the Levite, and the young man became his priest, and lived in the house of Mikah. Con- 13 sequently Mikah said, "Now I know that the EVER-LIVING will prosper me, because I have got a Levite for a priest."

REFRAIN.

There was no king in Israel in those days;—

Each did what was right in his own eyes.

At that time the tribe of Dan was seeking itself a district for settlement, for it had not obtained until that period a district amongst the tribes of Israel. The Danites con- 2 sequently sent five men from their clan, all of them bold fellows, from Tzarah and Ashtaol, to examine the country and search it, and said to them, "Go, search the country." So they came to Mount Ephraim, to the house of Mikah, and lodged

- 3 there. While they were in the house of Mikah they recognised the voice of the young Levite, and were attracted by it, and said to him, "When did you come here? And what do you do here? and for how much?"
- 4 And he answered them, "Mikah does this and that for me, and hires me, and I am his priest."
- 5 When they replied to him, "Enquire, now, of GOD, and learn the result of the journey that we are going upon."
- 6 And the priest answered them, "Go in peace! The EVER-LIVING accompanies the way you are going!"
- 7 So the five men went and arrived at Lashah, and saw that the people inhabited it in security under the government of Zidon, quietly and securely, and there were no soldiers in the country. It was controlled and administered from Zidon, and they had no troubles for themselves.
- 8 When they returned to their relatives at Tzarah and Ashthaol, they
- 9 asked, "What about them?" When they replied, "Come on and let us assail them, for we have seen the country, and it is very beautiful. Go, you idlers, do not delay to march, and go to
- 10 seize the country;—for you will come to a quiet people, and a land of extensive forests, which GOD will give to your hands,—a place where there is no want of anything that is upon earth!"
- 11 Consequently from the clan of the Danites there marched from Tzarah and Ashthaol six hundred men, all of
- 12 them skilled warriors, and they advanced and encamped at Krith-Jarim in Judah,—therefore they called that place Dan's camp to this day. It is
- 13 behind Krith-Jarim. From there they crossed Mount Ephraim, and proceeded to the house of Mikah.
- 14 There the five men who had gone to spy the country of Lashah remarked to their companions, "Do you know that there is amongst these houses an ephod, and a teraphim, and an image, and a shrine,—so now you know what to do!"
- 15 They consequently turned aside, and came to the house of the young Levite, near the house of Mikah, and wished him peace, while the six hundred men of the Danites armed with warlike weapons stood before the
- 17 door, and the five men who had been

to spy out the country entered and 18 took the image, and the ephod, and the teraphim, and the shrine. But the priest asked "What are you doing?" When they answered him, 19 "Be quiet! Put your hand on your mouth, and go with us, and be our father and priest. Is it better for you to be priest to the family of one man, or to be priest to a tribe and clan in Israel?"

So the heart of the priest was satisfied, and he took the ephod, and the teraphim, and the image, and went along with the army: who faced 21 about and marched, and placed the children and baggage, and precious things in front of them.

When they had proceeded to a 22 distance from the house of Mikah, the people who were employed in Mikah's family, shouted and followed the Danites, and called to the Danites, 23 who turned on them and said to Mikah, "What is the matter with you, that you are shouting?"

And he answered, "You have stolen 24 the god I made for myself, and the priest, and marched off!—so what have I left? And yet you ask me, 'What is the matter with you?'"

But the Danites replied to him; 25 "Don't let us hear your noise! For fear some rough fellows should rush out on you,—and take your life, and the lives of your family." Then the 26 Danites went along their way, and Mikah, seeing they were stronger than himself, faced about and returned to his own house.

Thus they stole what Mikah had 27 made, and the priest who had come to him, and went to Lashah, to a people peaceable and quiet, and assailed them, and burnt their city with fire, and there was no deliverance, for 28 they were far from Zidon, and had no intercourse with any person. They afterwards settled in the vale of Beth-rekhob, where they built a town, and 29 called it Dan-town, after the name of their ancestor Dan, who was born to Israel, but the name of the place was formerly Lashah. The Danites also 30 set up for themselves the image, and Jonathan-ben-Ghersham-ben-Masheh, he and his sons, were priests to the tribe of Dan until the time of removing from the country, and they 31 worshipped the image that Mikah made all the period that the House of GOD was at Shiloh.

THE CRIME OF GIBEAH: AN HISTORICAL POEM.

(The date is uncertain when the crime was committed.—F. F.)

- 19 It was also in the period when there was no king in Israel, that a certain Levite resided at the back of Mount Ephraim, and he married a woman of Bethlehem-Judah, as a second wife,
 2 but this second wife deserted him and went from him to the house of her father at Bethlehem-Judah, and was there for a period of four months.
 3 Then her husband arose and went after her to speak to her heart, to cause her to return and attend him. So he mounted his ass and went to the house of her father, and saw the girl's father, who was glad to meet
 4 him. And his father-in-law, the father of the girl, comforted him, and he stayed with him three days, and they ate and drank, and rested there.
 5 When the fourth day came, they got up in the morning, and he arose to depart, but the father of the girl, his father-in-law, said, "Refresh your heart with a little bread, and go after
 6 that." So he stayed and both of them ate together and drank. Then the father of the girl said to the man, "Be content now, and stay and let
 7 your heart enjoy itself." But the man arose to go. However his father-in-law pressed him, so he sat down
 8 and stayed there. However he got up on the morning of the fifth day to go, when the father of the girl said, "Comfort your heart, and delay till the turn of the day." So they ate and
 9 drank. Then the man arose to go, he and his wife, and servant, but his father-in-law, the father of the girl, said, "See now the day is stretching towards dusk. Lodge now here pleasantly to-day. Rest, then, and enliven your heart, and get up to-morrow morning for your journey and go to your own home."
 10 The man, however, was unwilling to stay, but arose and went, and arrived opposite to Jebus—that is Jerusalem,—where his saddled asses broke down with him and his wife,
 11 when they were near Jebus, and the day was nearly ended, so the attendant said to his master, "Let us go, now, and turn into this city of the Jebusi, and lodge there."
 12 But his master said to him, "I will

not turn to a town of foreigners where there are none of the Children of Israel. Let us pass over to Gibeah. Therefore," he added to the lad, "come, let us enter one of these places, for we will lodge in Gibeah, or in Rama."

So they passed on and marched 14 and came to the south side of Gibeah of Benjamin, and they turned towards 15 it to go and lodge in Gibeah, and went and sat in the square of the town, but no person invited them to his house to lodge.

At last an old man came from his 16 work in the fields, at dusk—a man from Mount Ephraim, who was a resident in Gibeah—but his wife was a native of Benjamin. Raising his 17 eyes he saw the man at a distance in the square of the town, and the old man said, "Where do you go? and whence do you come?"

And they replied to him, "We are 18 crossing from Bethlehem-Judah to the back of Mount Ephraim, from where I am, but I came to Bethlehem-Judah, and I am returning to the House of the EVER-LIVING. But no man has invited me to his house, although we 19 have straw and provender for our asses, and food and wine for myself and my waiting woman and lad. We want nothing at all except shelter."

Then the old man said; "Peace be 20 with you! Bring your asses with you to me! Only do not lodge in the street." So he took them to his house, 21 and foddered the asses, and washed their feet, and they ate and drank.

They were cheering their hearts 22 when the men of the town, sons of Belial, surrounded the house, knocked at the doors, and said to the master of the house, the old man, "Bring out the man who has come to your house, that we may outrage him!"

But the master of the house went 23 out to them, and said, "No, my friends! Do not inflict wrong upon me, I pray,—since this man has come to my house, do not commit this wickedness! I have two maiden 24 daughters, and his servant-wife, I will bring them out to you, and you

can outrage them,—and do to them what pleases you! But to this man do not such a loathsome thing."

25 But the men would not listen to him; so the man seized his servant-wife, and sent her out to them outside, and they outraged her, and maltreated her all the night, until daybreak, but went away from her at the departure of darkness. Then at the arrival of dawn the woman came,—and fell before the doorway of the man's house, where she had been outraged until daylight.

27 Her master also arose at daybreak and opened the doors of the house, and came out to proceed on his journey and saw the woman, his servant-wife, fallen before the house with her hands upon the doorstep, 28 and he said to her, "Get up and come along!" But she spoke not. Then he brought the ass and lifted the woman up, and went to his place, 29 and entered his house, where he took a knife, and seized his servant-wife and divided her corpse into twelve pieces and sent to all the countries of Israel, and all who saw it said, "There has not been, nor has there been seen anything like this from the time the Children of Israel came up from the Mitzeraim until this day! Apply yourselves to it,—consult, and speak!"

20 All the Children of Israel then went out and assembled the Parliament unanimously from Dan to Beersheba, and the country of Gilad, to the 2 EVER-LIVING at Mizpah, where the Chiefs of the people of all the tribes of Israel presented themselves as an assembly of the people before GOD, with four hundred thousand men, disciplined soldiers.

3 The Benjaminites, however, heard that the Children of Israel had gone up to Mizpah where the Children of Israel asked, "Who has committed this crime?" And the Levite, the husband of the woman who had been murdered, answered, and said, "I and my servant-wife came to Gibeah 5 of Benjamin to lodge, when the blackguards of Gibeah rose upon me, and surrounded the house at night, purposing to murder me, and they 6 outraged my wife until she died. So I took my wife and cut her to pieces, and sent her to all the land possessed by Israel, because they had com- 7 mitted such a crime in Israel. Now,

Sons of Israel, apply to the matter—and consult about it!"

Then all the Parliament arose as 8 one man and exclaimed, "Let no man go to his home, nor any man return to his house, for this is what 9 shall be done to Gibeah,—we will assail it by lot, and we will select ten 10 men in a hundred, from every tribe of Israel, and a hundred from a thousand, and a thousand from ten thousand, as a provisional draft of the army for action, and send them against Gibeah of Benjamin, because of the great crime they have committed in Israel, and all the people 11 of Israel shall approach the town as if united in one man."

However, the tribes of Israel sent 12 officers to all the tribe of Benjamin to enquire;—"What crime is this which has occurred amongst you? Therefore, now, give up those men, 13 sons of Belial, who are in Gibeah, and we will execute them, and burn out the crime from Israel."

The Benjaminites, however, would not listen to the voice of their countrymen the Children of Israel, but 14 assembled from their villages to Gibeah, to prepare for war with the Children of Israel, and the Benjamin- 15 ites at that period could collect from their towns twenty-six thousand disciplined men, besides the inhabitants of Gibeah,—and they amounted to seven hundred chosen men. These 16 seven hundred skilful men were more than a numerous force. All of them were both-handed at slinging stones to a hair's breadth, and never missed.

But Israel stood up, without 17 Benjamin, four hundred thousand men, all of them disciplined soldiers, men of war, and they arose and 18 advanced to Bethel, and enquired of GOD—where the Children of Israel asked, "Who of us shall go up to open the war with the Benjaminites?" When the LORD replied, "Judah shall open it."

The Children of Israel accordingly 19 arose at dawn and camped before Gibeah, and the leader of Israel 20 advanced to fight with Benjamin, and the Israelites proceeded from the camp towards Gibeah. But the 21 Benjaminites came out from Gibeah, and left Israel that day twenty-two thousand men on the ground. The 22 army of the men of Israel, however, were bold, and continued to prosecute

the war from the spot they had
 23 advanced to on the first day. The
 Children of Israel also went up and
 wept before the EVER-LIVING until
 the evening, and enquired of the
 EVER-LIVING asking, "Shall we con-
 tinue to pursue the war with the
 Benjaminites, our countrymen?"
 And the EVER-LIVING replied, "Go
 up against them."

24 The Israelites consequently ap-
 proached the Benjaminites on the
 25 second day, and Benjamin came out
 to meet them, from Gibeah, and they
 destroyed of the Children of Israel on
 the field eighteen thousand men, all
 26 of whom were trained soldiers.

So all the Israelites therefore went
 up, and all the army came to Bethel,
 and they wept and sat there before
 27 the EVER-LIVING. The Children of
 Israel also enquired of the EVER-
 LIVING, and placed the Ark of the
 28 Covenant of GOD at their right hand,
 and Phinehas, a descendant of Aliazer-
 ben-Aaron, stood before it on the right
 hand of them, and said, "Continue
 still to go to war with the Benjaminites
 your countrymen, until defeated. The
 EVER-LIVING also says, 'Go up! for
 to-morrow I will give them into
 29 your power.' But Israel must place
 ambushes around Gibeah."

30 So the Children of Israel advanced
 against the Benjaminites for the third
 time, and they approached to Gibeah
 31 step by step, and the Benjaminites
 came out to meet the force, which
 drew off from the town, and waited
 for the attack from the victorious
 army step by step to the highway
 which leads to the ascent of Bethel,
 and adjoins to the field of Gibeah,—
 losing about thirty men of Israel.

32 Then the Benjaminites said, "We are
 driving them before us as formerly."
 But the Children of Israel said, "We
 will retreat and draw them from the
 33 town to the highway, then let all the
 army of Israel arise from their place,
 and advance from Bal-Thamar, and
 the ambush of Israel, placed at the
 34 locality of the hill-moorland, must
 advance from the south to Gibeah
 with twelve thousand men, the
 bravest of all Israel, and fight boldly
 and they will not know that the
 stroke of their crime is upon them."

35 So the EVER-LIVING discomfited the
 Benjaminites before Israel, and the
 Israelites disabled on that day twenty-
 five thousand one hundred men of

Benjamin, all disciplined soldiers, for 36
 the Benjaminites fancied that they
 retreated, and that the Israelites gave
 way to the Benjaminites; but those
 relied upon the ambush which they
 had placed on the hill, for the ambus- 37
 cade kept quiet and lay down upon
 the hill until they rushed and attacked
 the whole town with the sword; and 38
 it had been arranged with the men of
 Israel by the Commander of Israel, if
 the ambush succeeded, to send up a
 cloud of smoke from the town. Con- 39
 sequently the Israelites retreated to
 the camp, and the Benjaminites,
 who were encouraged to the attack,
 wounded about thirty of the Israelites,
 "for," they said, "they certainly fly
 before us, as in the former battles,"
 so they continued their retreat until 40
 the ascent from the town of the pillar
 of smoke. Then Benjamin faced
 round, and saw it ascending to the
 sky from all the town. The Com- 41
 mander of Israel also turned front,
 and the Benjaminites were terrified,
 for they saw the punishment of their
 crime was upon them, and turned 42
 from the face of the Israelites to the
 way of the desert, and were defeated
 in the battle, and those who were in
 the town were destroyed in the midst
 of it. But the Benjaminites turned their 43
 flight from the level way to the refuge
 of the hills on the west, and there fell 44
 of Benjamin eighteen thousand men,
 all of them brave fellows. Thence 45
 they turned and fled towards the
 desert, to the cliffs of Rimmon, and
 five thousand men went up to the
 cliffs. But they were followed to
 Gidim, and two thousand of them
 slain. Thus all of Benjamin who 46
 fell on that day were twenty-five
 thousand men, disciplined soldiers,
 all of them strong men. But there 47
 turned and fled to the desert, to the
 cliff of Rimmon, six hundred men, and
 they held the cliff of Rimmon four
 months.

Then the Israelites turned upon 48
 the Benjaminites and they struck with
 the sword thoroughly from man to
 beast, and every town they captured
 they set on fire.

Then all Israel swore in Mitzpah 21
 saying, "No man among us shall give
 his daughter as a wife to Benjamin."

Afterwards all the people came to 2
 Bethel, and sat there before the EVER-
 LIVING until the evening, and lifted up
 their voice and wept a great weeping,

3 and asked "Why, EVER-LIVING GOD of Israel, has this come to Israel, to destroy to-day one of the tribes of Israel?" But when next day came the people got up and built an altar, and offered a burnt offering and peace offerings.

5 Then the children of Israel asked, "Who has not come up to the Assembly of all the tribes of Israel before the EVER-LIVING, for a great oath has been sworn that whoever came not up to the EVER-LIVING at Mitzpah shall be put to death."

6 The Children of Israel also grieved for Benjamin their brother, and said, "To-day a tribe has been blotted

7 from Israel. What shall we do for them to provide them wives, since we have sworn not to give them a supply

8 of wives?" So they asked, "Is there a single tribe of Israel which has not come up to the EVER-LIVING at Mitzpah?" and found that no man had come to the camp from Jabesh-

9 Gilad, to the Assembly. They therefore reviewed the army, and did not find there a Jabeshite from Jabesh-

10 Gilad. The Parliament consequently sent there twelve thousand chosen men, and commanded them saying, "Go and assail the Jabeshites of Jabesh-Gilad with the sword, both

11 men and boys. But act in this way;—You shall destroy every male and every female who has had connection

12 with a man." But they found of the population of Jabesh four hundred girls, maidens, who had not known man by connection with a male, and they brought them to the camp at Shiloh, which is in the land of Canan.

13 Then all the Parliament sent and addressed the Benjaminites who were on the cliff of Rimmon, and proclaimed

14 peace with them. So the Benjaminites returned, and they gave them the women who came from Jabesh-Gilad, but they were not found sufficient.

15 The people therefore grieved for Benjamin, because the EVER-LIVING had made a breach in the tribes of Israel.

16 The Lords of the Parliament also said, "What shall we do to supply wives, for we have destroyed the

17 women of Benjamin?" So they said

"Let Benjamin seize upon the unwilling rather than a tribe should be blotted from Israel, for we are not able to give them wives from our daughters, because the Children of Israel have sworn, imposing a curse on whoever gives a wife to Ben amin."

They then made a feast of several 19 days to the EVER-LIVING in Shiloh, which is at the north of Bethel towards the sun-rise, on the highway leading up from Bethel to Shekem, and near to Libnah, and they also 20 instructed the Benjaminites, saying;—

"Go and hide yourselves in the vine- 21 yards and watch, and when you see the girls come out from Shiloh to dance in the dances, then come out from the vineyards, and each of you catch a wife for himself from the girls of Shiloh, and take them to the country of Benjamin. And if their fathers 22 should come, or their brothers, to complain to us, we will command them to be lenient with you for taking each one his wife by force, because we cannot give to you as at ordinary times."

The Benjaminites accordingly did 23 so, and carried off wives to the number of those deficient, who stole, and went off, and returned to their estates, where they rebuilt their villages and settled in them. The Israelites also 24 marched from there at the same time to their tribes and clans, so everyone came from there to his home.

REFRAIN.

In those days there was no king in 25 Israel;

Every man did what was right in his own eyes.¹

¹ These two beautiful epics, regarded as narrative poems, were probably the production of Isalah himself, founded upon traditions of the events, or from historical records long since lost; and were intended to show his corrupted and party-riven countrymen the horrors and crimes produced by disregard to religion and political unity. I especially conclude so from the insistence upon the doctrine of a Monarchy being the best security for social laws and safeguard of individual life. The poet has made no attempt to fix any definite dates to them, and I consequently do not attempt it.—FERRAR FENTON.

THE HISTORY OF THE PEOPLE OF ISRAEL OF THE HOUSE OF ABRAHAM.

BY ISAIAH-BEN-AMAZ THE PROPHET.

(Second Chronicles, Ch. 32, v. 32.)

BOOK III.

THE PERIOD OF SAMUEL

THE FIRST BOOK OF SAMUEL.

(B.C. 1171.) Samuel's Parentage.

- 1 THERE was a certain man of Ramathaim-Zofim, in Mount Ephraim, whose name was Alkanah ben Jarkham, ben Aliahah, ben Tokho, ben Tzuf, the Afthrathite; 2 and he had two wives, the name of the first was Hanah, and the name of the second Peninah, and Peninah had 3 children, but Hanah had none. This man went up yearly from his village to worship, and to sacrifice to the LORD of HOSTS in Shiloh, where two sons of Eli Khofni¹ and Finikhas² were priests to the EVER-LIVING. 4 When it was Alkanah's day for sacrifice, he gave to Peninah his wife, and to all her sons and daughters, 5 portions, but to Hanah he only gave a single portion, although he loved Hanah, for the EVER-LIVING had closed her womb. So she was vexed, anguished, and laboured with rage, because the EVER-LIVING shut up her womb.

Alkanah's Wife Hanah prays for a Son.

- 7 He did this year after year when he went up to the House of the EVER-LIVING; so she was vexed and would 8 not eat. Alkanah therefore said to her, "Wife Hanah, why do you

weep? Why do you not eat? Why is your heart bad? Am I not better to you than ten sons?"

Hanah however arose after eating 9 and drinking in Shiloh,—and Eli the Priest sat upon the chair at the door of the Temple of the EVER-LIVING,—for her soul was bitter, and she prayed 10 to the EVER-LIVING, and weeping she wept. She also vowed a vow, and 11 said, "LORD of HOSTS, if You will look on the anguish of Your handmaid, and remember me, and not forget Your handmaid, but grant to Your handmaid a male child, I will give him to the EVER-LIVING all the days of his life, and a razor shall not go over his head."

But while she continued to pray 12 before the EVER-LIVING Eli watched her mouth. Hanah however spoke 13 from her heart, only moving her lips, and no sound was heard, consequently Eli thought she was drunk. Eli therefore said to her, "Why have you made yourself drunk? Cast the wine from you!"

But Hanah answered him, "No, 15 my Lord! I am only a woman of depressed spirit. I have not drunk wine nor strong drink, but I am pouring out my soul before the EVER-LIVING. Do not consider your handmaid as a daughter of Belial because I speak so much, for I have uttered my many griefs and sorrows so far."

Then Eli replied and said, "Go in 17

¹ Hofni.—F. F.

² Phineas.—F. F.

peace! and may the GOD of Israel give you the request you ask from Him."

- 18 And she answered, "May your servant find favour in your sight." The woman then went away, and ate, and afterwards her face was not the same.

(B.C. 1170.) **Samuel born.**

- 19 In the morning they got up and worshipped before the EVER-LIVING, and then returned to their home at Ramath, where Alkanah knew Hanah his wife, and the EVER-LIVING remembered her, and at the end of the year Hanah conceived and bore a son, and called his name Samuel¹ because I have asked him from the EVER-LIVING.
- 21 When the man Alkanah and all his family went up to sacrifice to the EVER-LIVING at the yearly sacrifice, and for his vows, Hanah went not up with him, "for," she said to her husband, "not until I wean the boy, and take him up to the EVER-LIVING,—then he shall always stay there."
- 23 So Alkanah replied to his wife, "Do as seems good to you. Stay until you wean him, and may the EVER-LIVING confirm His promise to you!" Consequently the woman remained and nursed her son until she had weaned him. Then she went up with him, when he was weaned, taking three bulls, and an epha of flour, and a skin of wine, and arrived at the House of the EVER-LIVING in Shiloh with the lad, and killed the bull, and brought the lad to Eli, and said, "My Lord, let your soul live. I, Sir, am the woman who stood here at the door to pray to the EVER-LIVING. I prayed for this lad, and the EVER-LIVING granted to me the request I asked. So now as I asked him from the EVER-LIVING I myself dedicate him to the EVER-LIVING all the days of his life, and he shall worship the EVER-LIVING here."

(B.C. 1168.)

- 2 Then Hanah gave thanks and said,
SONG OF HANAH.

"My heart rejoices in the LORD,—
By the LORD my horn is exalted;
My face triumphs over my foes,

For I rejoice in Your salvation.
None is sacred like You, LORD,— 2
For there is none beside You;
Nor fortress like our GOD.

Increase not your proud speech;— 3
Pride comes badly from your mouth,
For the LORD is a GOD of knowledge,
Though trifles are not weighed.

The bows of strength are broken, 5
And the feeble girl with might,
The pampered beg for food,
But the hungry now have rest.
The childless has borne seven,
And the many-sonned has want!

The LORD kills and He revives; 6
Brings to the grave and raises;
The LORD makes poor and rich, 7
Bows down, and again exalts!
He lifts the depressed from dust, 8
Exalts the poor from dunghills
To sit along with Princes,
To inherit the Throne of Power;
For the Earth's supports are the LORD'S,
And upon them He rests the world.

He guards the feet of His saints, 9
But the wicked destroys in gloom;—
For man is not strong by wealth,
But they fail who strive with Him.

When the LORD thunders from 10
heaven,
He rules to the bounds of the earth,
And gives His chosen Leader power,
And exalts His Anointed's horn."

(B.C. 1165.)

Alkanah afterwards returned to his 11 home at Ramath, but the lad served the EVER-LIVING with Eli the Priest.

Eli's Wicked Sons.

The sons of Eli, however, were 12 profligates; they did not recognise the EVER-LIVING, although the Priests 13 governed the people.

Whenever a person offered a sacrifice, a lad came from the Priest when the flesh was boiling with a three-pronged fork in his hand, and 14 stuck it into the cauldron, or boiler, or kettle, or pot. All that came up on the fork the Priest took for himself. They did the same to every Israelite who came to Shiloh. Also, before 15 the time that they burnt the fat, the

¹ V. 20. "Heard of God."—F. F.

priest's lad came, and said to the man sacrificing, "Give the priest meat from the ribs, for he will not accept boiled meat from you;—it must be raw."

- 16 If the person replied to him, "Let the fat be burnt first, then take what you desire," he would answer him, "Give it at once, and if not I shall take it by force."

- 17 The young men were also very great sinners against the EVER-LIVING, for they corrupted the women who brought offerings to the EVER-LIVING.

(B.C. 1165.) *Conservation of Samuel.*

- 18 But Samuel served before the EVER-LIVING as an assistant, girded with an ephod. His mother also made him an embroidered robe, and brought it up to him every year when she went with her husband to sacrifice the yearly sacrifice. Then Eli blessed Alkanah and his wife, and said, "The EVER-LIVING granted you an heir from this woman in answer to her request from the EVER-LIVING." Then they returned
- 21 to their village, and now the EVER-LIVING favoured Hanah, and she conceived and bore three sons and two daughters. But the lad Samuel grew up with the EVER-LIVING.

(B.C. 1141.) *Eli severely rebukes his Sons.*

- 22 When Eli became very old, he heard of all the doings of his sons to all Israel, and how they corrupted the women who came to worship at the door of the Hall of Assembly; so he said to them, "What are these things that you do, which I have heard of? The vile practices towards all these people? Refrain, my sons, for it is not a good report that I hear of your practices against the EVER-LIVING."
- 25 If a man sins against a man, they intercede with GOD; but if a man sins against the EVER-LIVING, who can intercede for him?"

But they would not listen to the voice of their father, for the EVER-LIVING had decided to kill them.

Samuel becomes Good and Great.

- 26 But the young man Samuel advanced and became great and good, both with the EVER-LIVING and also with men.

(B.C. 1141.) *A Man of God sent to reprove Eli.*

A Man of God therefore was sent 27 to Eli, and said to him, "Thus says the EVER-LIVING, 'I revealed Myself to the House of your fathers when you were among the Mitzeraim, and 28 I chose it from all the tribes of Israel to Myself as a Priesthood to offer incense upon My altar, and to wear an ephod before Me, and I gave to the House of your fathers all the gifts of the Children of Israel. Then why 29 do you despise My sacrifices and offerings which I commanded for frailty, and respect your sons more than Me? by letting them fatten themselves with the best of all the offerings of My People Israel?' Therefore the EVER-LIVING GOD of 30 Israel says, 'I promised that your House, and the House of your Fathers should walk before Me for ever,' but now the EVER-LIVING has said to me to-night, 'Whoever honours Me, I will honour; and whoever degrades Me, shall be degraded. Now 31 the time has come when I will break your necks and the heirs of the House of your Fathers, from being noble in your House. And you may expect 32 suffering, instead of pleasantness from all that gives Israel pleasure; for there shall not be a noble in your house for all time. However I will not cut off every one of your descendants for ever at My Altar, to exhaust your eyes, and make your soul languish,—yet great men shall die from your house! And this shall be the proof— 34 your two sons Khofni¹ and Finahas² shall both of them die in one day!

"Then I will appoint for Myself a 35 Faithful Priest who will do according to My own heart and soul, and I will build him a perfect House, and cause him to walk before My Messiah for all time. And then all the remnant 36 of your House shall come and bow to him for a penny of money, and for a piece of bread, and say, 'I beg you to admit me to a priest's office that I may eat a mouthful of food!'"

(B.C. 1140.) *Samuel Divinely called to warn Eli of his Sons' Sins.*

Meanwhile the young man Samuel 3 served the EVER-LIVING before Eli.

¹ Hophni.—F. F.

² Phineas, in O.V.—F. F.

- But a word from the EVER-LIVING came seldom in those days. There was no frequent vision at that time.
- 2 And when Eli was in bed in his residence, and his eyes were becoming
- 3 heavy—he was not able to see,—and the Lamp of GOD was becoming dim,—and Samuel was in bed in the Temple of the EVER-LIVING, where
- 4 the Ark of GOD was, then the EVER-LIVING called to Samuel, and
- 5 he replied, "I am here!" and ran to Eli, and said, "I am here, for you called me." But he answered, "I did not call you! Return to bed." So he went and laid down.
- 6 Then the EVER-LIVING called again, "Samuel!" and Samuel arose and went to Eli, and said, "I am here, for you called me!" But he replied, "I did not call, my son! Return to bed."
- 7 Samuel, however, was beginning to recognise the EVER-LIVING, and the word of the EVER-LIVING was
- 8 beginning to be revealed to him, so the EVER-LIVING again called "Samuel, Samuel!" for the third time, and he arose and went to Eli and said, "I am here, for you did call me." Then Eli perceived that the EVER-LIVING had called to the
- 9 young man. Therefore Eli said to Samuel, "Go; lie down, and if HE calls to you then, say 'Speak, JEHOVAH, for Your servant listens.'" So he lay down in his chamber.
- 10 Then the EVER-LIVING confirmed it and called as before, "Samuel! Samuel!" at which Samuel replied, "Speak, JEHOVAH, for Your servant listens."
- 11 Then the EVER-LIVING said to Samuel, "I will now do a thing in Israel at which both the ears of all
- 12 hearing it shall tingle! On that day I will heap upon Eli all that I have said concerning his House,—the
- 13 strong and the weak,—for I will display Myself to him, as I Myself will punish his family for ever, on account of the outrages of his sons,
- 14 whom he did not restrain. And therefore I have sworn to the House of Eli, that the sin of the House of Eli shall not be expiated by sacrifice or gift for ever!"
- 15 But Samuel lay still until dawn, when he opened the doors of the House of the EVER-LIVING, for Samuel feared to report the vision
- 16 to Eli. But Eli called Samuel and

said, "Samuel, my son!" and he replied "I am here!"

Then he asked, "What was the 17 thing that was told to you? Hide it not from me. Tell me every word which was told to yourself." Samuel consequently reported to him 18 the whole communication and hid nothing from him, to which he replied, "It was the EVER-LIVING!—Let Him do what is good in His sight."

(B.C. 1141.) Samuel recognised as a Teacher and Teacher in Israel.

Thus Samuel became great, and 19 the EVER-LIVING was with him, and none of his words fell to the ground; and all Israel recognised from Dan 20 to Bersheba that Samuel was a true teacher from the EVER-LIVING. The 21 EVER-LIVING also continued to appear in Shiloh, for THE LIFE revealed Himself to Samuel in Shiloh by the word of the EVER-LIVING, and 4 the word of Samuel penetrated all Israel.

(B.C. 1140.) Israel rises under him as Teacher to Fight the Philistines.

Afterwards Israel went to meet the Philistines in war, and encamped at Ebenezer, and the Philistines encamped in Afak. Then the Philis- 2 tines disposed themselves to meet Israel, and opened out to the battle, and Israel was routed before the Philistines, and they slew in the open field about four thousand men. So when the army returned to the 3 Camp, the Judges of Israel asked, "Why has the EVER-LIVING routed us before the Philistines to-day? Let us take the Ark of the EVER-LIVING with us from Shiloh and go to oppose them, and it will save us from the clutch of our enemies."

(B.C. 1140.) The Army Defeated, and sends for the Ark to the Camp.

The army therefore sent to Shiloh, 4 and brought the Ark of the Covenant of the LORD of Hosts, Who rests between Kerubim, from there. But the two sons of Eli, Khofni and Pinehas, went with the Ark of the Covenant of GOD; and when the Ark of the 5 Covenant of the EVER-LIVING came to the Camp, and the Children of

Israel saw it, they shouted aloud so that the earth shook; and the Philistines heard the sound of the shouting, and asked, "What is the noise of this great shouting in the camp of the Hebrews?"¹ and they were informed that the Ark of the EVER-LIVING had come to the camp.

The Philistines fear its Arrival, but Fight and Capture it.

7 Then the Philistines were afraid, for they said, "GOD has come to their camp," and exclaimed, "Woe to us! Who can deliver us from the hand of this splendid GOD of theirs? The GOD who defeated the Mitzerites with such a total defeat in the desert?"
9 Let us harden ourselves, and be men, Philistines, for fear they should enslave you as you enslaved them. So be men and warriors!"

Israel again Defeated.—Eli's Tragic Death.

10 The Philistines consequently fought and routed the Israelites, and each man fled to his home, for the defeat was very great. There fell also thirty thousand regular troops of Israel, and the Ark of GOD was captured, and the two sons of Eli—
12 Khofni and Finehas—were killed. But a man of Benjamin fled from the battle and came to Shiloh on the same day, with his clothes torn and earth on his head, and when he arrived Eli was sitting on his chair beside the road to Mitzpah, for his heart was troubled about the Ark of GOD, and the man came to report to the town, and he called to all the village.
14 When Eli heard the sound of wailing he asked, "What means this noise in the crowd?" So the man hastened and came and told it to Eli.
15 Now Eli was ninety-eight years old, and his eyes were fixed, so that he was not able to see. So the man said, "I have come from the battlefield. I have fled from the battlefield to-day."

Then he asked, "What was the result, my son?"

17 When the reporter answered and said, "Israel has fled before the

Philistines; and there is a great panic on the army; and your two sons are killed,—Khofni and Finehas;—and the Ark of GOD has been captured!" But when the Ark of 18 GOD was mentioned, he fell off the chair backwards towards the side of the gate, and broke his neck, for he was an old man and heavy. He had ruled in Israel forty years.

(B.C. 1140.) Tragic Death of Finehas's Wife.

The wife of Finehas was near 19 being delivered of a child when she heard the report of the capture of the Ark of GOD, and of the death of her father-in-law and husband, and she fell down and brought forth, for her grief overwhelmed her. But at the 20 moment of her death the attendants who stood by her said, "Never mind, for you have borne a son!" She answered not,—for her heart moved not. They consequently called the 21 lad "Ai-kabod," meaning that the glory has gone from Israel by the capture of the Ark of GOD, and the death of her father-in-law and her husband. Therefore they wailed; 22
"Gone is the glory of Israel."

For the Ark of GOD has been captured!"

(B.C. 1140.) The Philistines bring the Ark to the Temple of Dagon, whose Idol is cast down.

When the Philistines had captured 5 the Ark of GOD, they brought it from Ebenezer to Ashdod, and then the 2 Philistines took it to the Temple of Dagon, and set it beside Dagon; but 3 when the Ashdodites arose on the morrow they saw Dagon had fallen on his face to the earth before the Ark, and the head of Dagon, and the 4 two palms of his hands cut off at the wrists, were on the threshold. Only a stump of Dagon was left to himself, consequently the priest of Dagon, 5 and all who enter the Temple of Dagon, step over the threshold of Dagon in Ashdod to this day.

Affliction follows the Captured Ark.

Then the hand of the EVER-6 LIVING was heavy upon the Ashdodites, and He desolated them, and afflicted them with tumours in their extremities. The people of Ashdod 7 consequently were terrified and said,

¹ V. 6. "Eberim." עֲבֵרִים, if translated, means "Colonists"; a fit term to be used by the Philistines of the Israelites, who were really Colonists in Palestine.—F. F.

"The Ark of the God of Israel shall not remain with us, for His hand is hard upon us, and upon Dagon our god."

- 8 They therefore sent and assembled all the lords of the Philistines, and asked, "What shall we do with the Ark of the God of Israel?"

They replied "Gath shall hold the Ark of the God of Israel, and have the custody of the Ark of the God of Israel."

The Ark taken to Gath.

- 9 But after they received it, the hand of the EVER-LIVING brought very great confusion, and afflicted the inhabitants of that city from the least to the greatest, and they broke out in tumours.

The Ark taken to Akron.

- 10 Then they sent the Ark of God to Akron. But when the Ark of God arrived at Akron, the Akronites cried out, exclaiming, "Why do you send the Ark of the God of Israel to us, to kill us and our people?" So they sent and assembled all the lords of the Philistines, and said, "Send away the Ark of the God of Israel, and return it to its place, and do not kill us and our people; for there has been deadly suffering in all the city;—the hand of that God has been very heavy here. Even the people who are not killed are afflicted with tumours, and the shrieks of the city have ascended to the Heavens!"

The Philistines ask their Priests what to do?

- 6 The Ark of the EVER-LIVING was in the country of the Philistines 2 seven months. Then the Philistines summoned their priests and diviners to enquire:—"What must we do with the Ark of the EVER-LIVING? Inform us how we must send it back to its place?"

They advise to return the Ark to Israel with a Rich Present to God.

- 3 And they replied, "If you send back the Ark of the God of Israel you should not send it back empty, but you must return to Him an offering so that He may cure you, and inform

you why He did not turn His hand from you."

Then they asked, "What is the 4 offering that we must return to Him?" and they answered, "Five tumours of gold, the same as the number of the lords of the Philistines; and five mice of gold, for the same plague was upon you and your lords. Make also representations of the 5 tumours, and of the mice that have ravaged the country, and pay honour to the God of Israel. Perhaps then He will lift His hand from upon you, and from your gods and from your country. For why should you 6 stupefy your hearts as the Mitzerites and Pharoh stupefied their hearts so that they would not allow them to go up from them? Yet, when He had afflicted them, they sent them away and they went. So now set to work 7 and prepare a new cart, and select two heifers, who are suckling calves, who have not had yokes upon them, and harness the heifers to the cart, but put their young back to the stable. Then take the Ark of the EVER- 8 LIVING and put it upon the cart, with the things of gold which you send to Him as an offering. Put them in a box beside it, and send it away, and let it go. But watch, if it 9 goes up the road to Beth-shemsh then HE has sent these great sufferings to us; but if not, then we shall know that His hand has not struck us. It will have been an accident."

(B.C. 1139.) How the Ark was Returned.

Those men consequently did so, 10 and took two nursing heifers, and harnessed them to the cart, but kept their young in the stable. They also 11 placed the Ark of the EVER-LIVING upon the cart, with the chest, and the mice of gold, and the representations of their tumours, and the heifers went 12 straight in a track for the road to Beth-shemsh by the highway from the first, going along they bellowed, but did not turn to the right or the left, and the lords of the Philistines followed after them to the borders of Beth-shemsh.

Now the harvesters of Beth-shemsh 13 were reaping wheat on the plain, and they looked up and saw the Ark, and were glad of the sight. Then the 14 cart came to the farm of Joshua the

Beth-shemshite, and stood there, where there was a great stone, so they broke up the wood of the cart, and offered the heifers as a burnt offering to the EVER-LIVING.

- 15 The Levites, however, took down the Ark of the EVER-LIVING, and the chest which was with it, in which were the things of gold, and placed it upon the great stone, and the people of Beth-shemsh burnt offerings, and sacrificed sacrifices on that day to the EVER-LIVING, whilst the five lords of the Philistines looked on, and then returned to Akron.
- 17 These were the tumours of gold which the Philistines returned as an offering to the EVER-LIVING:
For Ashdod one;
For Gazah one;
For Askalon one;
For Gath one;
For Akron one;

- 18 With mice of gold equal to the number of all the cities of the Philistim, for the Five Lordships, for fortresses, and open villages.

And the great stone upon which the Ark of the EVER-LIVING rested can be seen on the farm of Joshua the Beth-shemshite to this day.

(B.C. 1139.) The Ark at Beth-shemsh.

- 19 But the EVER-LIVING punished some of the inhabitants of Beth-shemsh, because they had looked into the Ark; He punished seventy persons, and fifty bullocks.¹ So the men murmured among the people, for the EVER-LIVING struck the 20 people with a great stroke. The inhabitants of Beth-shemsh consequently asked, "Who is able to stand before the Holy LORD GOD? and to what purpose has He come up to us?"
- 21 They therefore sent messengers to the people of Krith-Jarim to say, "The Philistines have sent us the Ark of the EVER-LIVING. Come down and take it to yourselves."

¹ This difficult passage has puzzled translators for over 2,000 years. But if we take the **בָּלִי**, ALEF, to mean "bullocks," as it does amongst its other significations, and as I do, the whole difficulty vanishes, for it arose from the love of the marvellous in commentators, or the Greek translators, who fancied that to insert impossible statements in the text added to its grandeur—a plan of amending the Scriptures not extinct yet.—F. F.

(B.C. 1138.) The People of Krith-Jarim take the Custody of the Ark.

The people of Krith-Jarim consequently came, and took the Ark of the EVER-LIVING and brought it to the house of Abinadab, on the hill, and he devoted his son Alazar to take care of the Ark of the EVER-LIVING. The Ark of the EVER-LIVING, however, remained in Krith-Jarim for a long period,—twenty years altogether—and the whole House of Israel mourned after the EVER-LIVING.

(B.C. 1120.) Samuel exhorts Religious Reform and to a Revolt against the Philistines.

Then Samuel spoke to all the House of Israel, saying, "If you turn to the EVER-LIVING with your whole heart, fling out the foreign gods from among you, and fix your heart to the EVER-LIVING, and serve Him alone, and He will redeem you from the hands of the Philistim."

The Children of Israel consequently expelled the Balim and the Ashteroths, and served the EVER-LIVING alone.

Then Samuel said, "Collect the 5 representatives of Israel to Mitzpah, and pray for yourselves to the EVER-LIVING." They therefore assembled 6 at Mitzpah, and drew water, and poured it out before the EVER-LIVING, and fasted on the same day, and said, "We have sinned against the EVER-LIVING." After that Samuel judged the Israelites in Mitzpah.

The Philistines advance against Israel.

But the Philistim heard that the 7 Israelites had assembled in Mitzpah, so the lords of the Philistim went up to the Children of Israel, and when the Israelites perceived it they were in terror before the Philistim. The 8 Children of Israel consequently said to Samuel, "Work for us with a cry to the EVER-LIVING our GOD, that He may save us from the hand of the Philistim!"

(B.C. 1120.) The Philistines fly in Panic at a Thunder Storm, and are routed.

Samuel, therefore, took a fat young 9 lamb, and offered it as a whole burnt-

offering to the EVER-LIVING. Samuel also cried to the EVER-LIVING on account of Israel, and the EVER-LIVING answered; for while Samuel was offering the burnt-offering, and while the Philistim advanced to battle with Israel, the EVER-LIVING thundered with a loud roar on that day over the Philistim, and defeated them, and routed them before Israel. Then the leaders of Israel advanced from Mitzpah in pursuit of the Philistim, and defeated them at Mithakhath, and at Beth-kar. Therefore Israel took a Stone Pillar, and fixed it between Mitzpah and Hashen, and named it "Aben-azer,"¹ saying, "So far the EVER-LIVING has relieved us."

Thus the Philistim were beaten, and did not repeat their advance to the borders of Israel, for the hand of the EVER-LIVING was against the Philistim during the period of Samuel, and he recovered to Israel the towns that the Philistim had taken from Israel, except Akron, and Gath. He also delivered the borders of Israel from the power of the Philistim, and made peace between Israel and the Amorites.

(B.C. 1119.) Samuel elected as President and High Priest.

Samuel consequently judged in Israel during the whole time of his life. And he travelled continually year by year in circuit through Bethel, and Gilgal, and Mitzpah, and administered justice in all those districts; then returned to Ramath, for his home was there, and there he administered justice to Israel, and there he built an altar to the EVER-LIVING.

(B.C. 1100.) Samuel makes his Sons Judges, but they are corrupt and wicked.

But when Samuel grew old, he appointed his sons as judges in Israel. And the name of his eldest son was Joal, and the name of the second Abiah: they were judges in Bar-sheba. His sons, however, did not follow his ways, but extorted taxes, and took bribes, and perverted justice.

¹ Stone-of-relief.—F. F.

(B.C. 1096.) The Parliament demands a General to lend them in War, and to Organize.

Consequently all the judges of Israel assembled, and came to Ramath, and said to him:—"You are old now, and your sons do not walk in your ways, therefore appoint a leader to organize us like all the nations."

(B.C. 1096.) God commands Samuel to appoint a General.

But the proposal was displeasing 6 in the eyes of Samuel, because they said, "Give us a leader to organize us." So Samuel prayed to the EVER-LIVING, and the EVER-LIVING 7 replied to Samuel; "Listen to the voice of the People, as to all they ask from you, for they have not rejected you, but have rejected Me their leader. It is like all the doings 8 they have done from the day I brought them up from Mitzraim to this day! For they rejected Me and served other gods; so they do also to you. Listen therefore, now, to 9 their voice. You shall also confer solemnly with them, and explain to them the Constitution for the leader who is to govern over them."

(B.C. 1096.) Samuel foretells Oppression from a Military Leader.

Samuel consequently reported all 10 the commands of the EVER-LIVING to the people who demanded a leader from him, and said, "This 11 will be the constitution by which he will rule over you. He will take your sons for his chariots and horsemen, and to run before his carriage. 12 He will appoint colonels of regiments for himself and captains of companies; also as mechanics in his workshops; as reapers of his harvest; and to make weapons for his soldiers, and appliances for his chariots. He will also take your 13 daughters for confectioners, and cooks and bakers, and he will take 14 the best of your farms, and vineyards, and oliveyards, and give them to his ministers. And he will tithe your 15 corn and wine, and give it to his officers and ministers. And your 16 men servants and maids, and your best cattle, and asses, he will take

and use them for his messengers.
 17 He will take your sheep, and make
 18 you his servants. And then you will
 shriek at the sight of your leader
 whom you have chosen for your-
 selves, but the EVER-LIVING will
 not answer you at that day!"

The People, however, persist in their Demand.

- 19 The People, however, refused to
 listen to the voice of Samuel, and
 replied, "No! He will only be a
 20 leader over us! And we shall then
 be like the other nations; and our
 Leader can organize us; and can
 lead us out, and fight our battles."
 21 So Samuel listened to all the
 utterances of the People and reported
 them in the ears of the EVER-LIVING.
 22 And the EVER-LIVING replied,
 "Listen to their voice, and select a
 leader for them." Samuel, however,
 said to the judges of Israel, "Go
 each to his own village."

(B.C. 1095.) History of Saul and his Father's lost Asses.

- 9 Now there was a man of the tribe
 of Benjamin named Kish, ben Abial,
 ben Tzeror, ben Bikorath, ben
 Afrakh, ben Arih, a Benjaminite of
 2 great power, who had a son named
 Saul, big and handsome, and there
 was not a man in the nation of
 Israel handsomer than he was;—
 taller than any man by the shoulders
 3 and upwards. And Kish, Saul's
 father, had lost some asses, so Kish
 said to Saul his son, "Take with you
 one of the servants, and arise, go,
 4 and seek those asses." He there-
 fore went over Mount Ephraim, and
 searched in the country of Shilshah
 and did not find them. Then he
 examined the district of Shalim and
 they were not there; so he passed to
 the district of Jamen, and found them
 5 not. Thence they went to the
 country of Tzuf, when Saul said to
 his attendant, "Where will this
 journey take us to? Let us return,
 or my father will leave grieving for
 the asses, and fret about us."
 6 But he replied to him, "There is a
 Man of GOD in this town, and a man
 to be respected;—all he says happens.
 Let us go to him now. Perhaps he
 may tell us the way we should follow."
 7 Saul, however, answered to his lad,

"Well! if we should go, how could
 we make the man to instruct? for
 our stock of bread is exhausted! So
 we have no present to bring to the
 Man of GOD.—What have we?"

The youth continued in answer to 8
 Saul, "Look! I have found in my
 pocket a quarter shekel of silver.
 We will give that to the Man of GOD,
 and he will inform us about our
 journey."

(Formerly in Israel a man said 9
 when going to inquire of GOD, "Let
 us go to the Seer—for the Instruc-
 tor¹ of to-day was formerly called a
 Seer.²)

Then Saul replied to the youth, 10
 "You have spoken well! Let us
 go!"

They went accordingly to the top 11
 of the town, and met girls coming
 out to draw water, and asked them,
 "Is there a Seer in this place?"

And they answered them and 12
 said,— "He is now before you on the
 hill, for he has to-day come to the
 town, for he sacrifices for the people
 on the height; so if you go into the 13
 village you will meet him before he
 goes to the height to eat. The People
 will not eat before he comes, for he
 will bless the sacrifice. After that
 they will eat the Festival. So now
 go,—for this is the day to meet him."

They therefore went up the village 14
 until they came to the centre of the
 town; and then Samuel came to
 meet them, at the ascent of the
 height, for the EVER-LIVING had 15
 opened the understanding of Samuel
 that very day, before the coming of
 Saul, saying, "At this time to-morrow 16
 I shall send to you from the district
 of Benjamin the man whom you
 must consecrate as the Leader of My
 People Israel. He will deliver My
 People from the power of the
 Philishtim, and he shall shepherd
 My People, for its cries have come
 to Me."

When Samuel saw Saul, the EVER- 17
 LIVING said to him, "That is the
 man of whom I spoke to you. He
 will organize My People."

¹ "Instructor," in Hebrew נָבִיא, NERIA,
 is literally a "Reciter to the Lute,"—that is,
 an Instructor or Teacher, not a foreseer of
 events. The latter is an entirely modern
 meaning, only ascribed to the word Prophet
 or Prophecy in the eighteenth century. In
 the seventeenth it meant Preacher.—F. F.
² "Raah."—F. F.

Samuel and Saul converse.

- 18 Then Saul approached Samuel in the midst of the square, and said, "Can you inform me the way to the house of the Seer?"
- 19 And Samuel answered Saul and said, "I am the Seer! Go before me to the Height, and dine with me to-day, and I will send you off in the morning.—I will inform you about all that is upon your mind. And as for your lost asses which you have hunted for three days, rest your mind about them, for they have been found.—But now upon whom is the thought of all Israel? Is it not on you, and on all your father's house?"
- 21 Saul, however, answered and said, "Am I not a Benjaminite,—of the smallest tribe in Israel? and of a clan less distinguished than any of the clans of the tribe of Benjamin? So why do you speak to me of such an honour?"

(B.C. 1095.) Samuel places Saul at the Head of his Table and Guests.

- 22 Samuel then took Saul and his attendant and brought them to the dining room, and put them at the head of the guests, of whom there were about thirty. Then Samuel said to the attendant, "Serve up the dish which I entrusted to you. The one I told you to reserve by you."
- 24 So the attendant took the leg and lifted up and placed it before Saul. Then he said, "This is the portion that was to be placed before you,—eat, for it has been specially reserved for you. And I told the people I had invited."
- So Saul dined with Samuel that day.
- 25 And when they descended from the height of the village, he talked with Saul on the verandah. Then they returned to sleep, but when the darkness had gone Samuel invited Saul to go up to the top of the verandah, saying, "Rise up and I will take leave of you." 9

(B.C. 1095.) Samuel consecrates Saul as General in Israel.

- So Saul arose, and both went out,—he and Samuel, into the street.
- 27 When they had descended to the outskirts of the village, Samuel said to Saul, "Order the lad to go on before us." (So he went forward.)

"But you stand awhile, and listen to the command of God."

Then Samuel took a flask of oil 10 and poured it on his head, and kissed him, and said, "Is it not you whom the EVER-LIVING has consecrated over His Inheritance, to lead it? When you go to-day, from accom- 2 panying me, two men will meet you at the tomb of Rachel, on the borders of Benjamin, at Tzeltzakh, and will say to you, 'The asses which you went to seek are found, and your father has now left off the matter of the asses, and troubles about you, and says, "What shall I do for my son?"' And when you have gone from there 3 a little way, and come to Alar Thabor, three men coming up to God at Bethel will meet you,—one carrying three kids, and another carrying three baskets of bread, and another carrying a skin of wine, who will wish you 4 health, and give you two cakes, which you must accept from them. After 5 that you must go to the Hill of God, where there is a garrison of the Philistim, and when you come near the village, you will encounter a band of Reciters, descending from the height, and in front of them a piper, a drummer, and a flute and harper, and they will be reciting. Then the 6 Spirit of the EVER-LIVING will seize you, and you will recite with them, and dance in unison.¹ And when 7 these sights come to you, go and use what you have found for yourself,—for God is with you!

"Afterwards precede me to Gilgal, 8 and then I will come down to you, to offer a burnt offering, and sacrifice a sacrifice of thanksgiving. Wait for seven days until I come, and inform you what you are to do."

(B.C. 1095.) Saul becomes Frantic with Delight over his Appointment.

When he had turned his back 9 from walking with Samuel, God

¹ הִתְנַחֲתוּ, HITHANABITHA, is untranslatable into nineteenth century English. The modern ideas of Divine Worship do not find room for any ecstatic, trance-like state incited by music and dancing. But the ancient Hebrews evidently used the marvellous powers of music to bring them into a state of controlled passion.—It means a delicious dancing and singing. Literally, "It will cause you to dance and sing wildly till exhausted."—F. F.

entirely changed his heart, when all these proofs came to him on that day.

- 10 For when he came to the Hill a band of Reciters met him, and the Divine spirit seized upon him, and he recited with them. When all who had known him formerly saw them, and how he was reciting with the Reciters, all the people who were his neighbours, exclaimed,—“What has come to the son of Kish? Is Saul also among the Reciters?”
- 12 But a man from them answered, and said, “And who is their father?” Consequently it became a proverb, “Is Saul also among the Prophets?”
- 13 When he ceased reciting, he went to the Height; when Saul’s uncle asked him and his attendant, “Where have you been?” And he replied, “To seek the asses. When I found them not I went to Samuel.”
- 15 Then the uncle of Saul asked, “Tell me, what did Samuel say to you?”
- 16 And Saul replied to his uncle, “He informed us that the asses were found.” But he did not tell him a word about the Leadership of which Samuel had spoken.

(B.C. 1095.) **Samuel rebukes the Parliament to confirm Saul’s Election.**

- 17 Samuel afterwards convoked the People to the EVER-LIVING at Mizpah, and said to the Children of Israel,
- “Thus says the EVER-LIVING GOD of Israel, ‘I brought Israel up from Mitzeraim, and delivered them from the hand of the Mitzerites, and from the hand of all the kingdoms that assailed them. But you now reject the GOD Who recovered you from all your sufferings and distresses, and ask for a Leader to place over you,—so now present your tribes and regiments before the EVER-LIVING.’”
- 20 Then Samuel advanced all the tribes of Israel, and the tribe of Benjamin was selected.
- 21 Then he advanced the tribe of Benjamin by clans, and the clan of Matri was selected.

1 Reciters.

Saul Elected, but hides himself when called for.

Then Saul the son of Kish was selected;—so they sought him, but could not find him.

Consequently he enquired again of 22 the EVER-LIVING whether that man had come? And the EVER-LIVING answered, “He is here, but has hidden himself among the baggage.” So they 23 ran and took him from there, and placed him in the centre of the people, and he was taller than anyone from the shoulders and upwards.

Then Samuel said to the people, 24 “You see whom the EVER-LIVING has chosen for Himself!—that there is not his equal in all the nation!”

The People confirm the Election.

And all the people cheered and exclaimed, “Long live the Leader!”

Samuel defines in a Record the Powers of the General.

Samuel then related to the People 25 the Constitution of the Leadership which he had written in a book, and then confirmed it before the EVER-LIVING, and then he dismissed all the assembly to their homes. And 26 Saul also went to his home in Gibeah, and a force, whose hearts GOD had touched, went with him. But some sons of Belial said, “How 27 can this fellow save us?” and abused him, and brought him no presents. But he kept silent.

(B.C. 1094.) **Nakhash, King of Amon, attacks Jabesh in Gilead.**

When Nakhash the Amonite came 11 up and besieged Jabesh-Gilead, all the chiefs of Jabesh said to Nakhash the Amonite, “Make a treaty with us, and we will serve you.”

But Nakhash the Amonite replied, 2 “This is what I will do to you;—I will put out all your right eyes! and make it a reproach to all Israel.”

Then the magistrates of Jabesh 3 said to him, “Grant us seven days, that we may send Messengers to all the borders of Israel, then, if there is no deliverance for us, we will come out to you.”

Saul is appealed to, to help the Jabeshites. He does so.

The Messengers consequently went 4 to Gibeah to Saul, and reported the

matter in the hearing of the people, when all the people lifted up their voice and wept. But just then Saul came in after his oxen from the farm, and Saul asked, "What is the matter with the people, that they are weeping?" So they repeated the words of the chiefs of Jabesh. Then the spirit of GOD seized Saul upon hearing it, and he was very furious, and took the pair of oxen and cut them up, and sent to all the districts of Israel by the hands of the Messengers, to say, "Whoever will not come after Saul, and join Samuel, this shall be done to his oxen." The terror of the EVER-LIVING consequently fell upon all the people, and they came like one man.

(B.C. 1094.) **The People rise and join Saul in a Mass.**

8 Then he organized them in Bazek, and there were three hundred thousand men of the Children of Israel, and the men of Judah thirty thousand, and they said to the Messengers who had come, "Say thus to the people of Jabesh-Gilad,—To-morrow we will be with you, to rescue you, before the noon." The Messengers accordingly went and informed the chiefs of Jabesh, and they were glad. So the chiefs of Jabesh said, "To-morrow we will come out to you, and you can do to us what seems good in your eyes!"

Saul attacks at Night and defeats the Amonites.

11 In the morning, however, Saul divided his forces into three divisions, and advanced to the centre of the camp in the morning watch, and assailed the Amonites until noon of the day, and they were broken to pieces, and fled, and no two of them held together. Then the force asked of Samuel, "Who said Saul should not be Leader over us? Give those men to us that we may kill them." 13 Saul, however, replied, "Not a man shall be killed to-day, for to-day the EVER-LIVING has made a great deliverance for Israel." 14 And Samuel said to the force, "March I and let us go to Gilgal, and renew the Leadership there."

(B.C. 1094.) **His Army elect Saul as Leader again at Gilgal.**

All the force accordingly marched 15 to Gilgal, and they elected Saul Leader there before the EVER-LIVING in Gilgal, and sacrificed sacrifices of thanksgiving before the EVER-LIVING, and Saul and all the men of Israel rejoiced very greatly.

Samuel confirms it for War, but retains the Presidency and Civil Government.

Samuel afterwards said to all 12 Israel, "You see I have listened to your voice in all you have asked me, and have appointed a Leader over you, so now your Leader can march 2 before you. But I will govern in Civil affairs. As for my sons—look! they are among you. And for myself I have walked before you from my youth until this day. Here I am! 3 Answer me before the EVER-LIVING and before His Anointed! Whose ox have I taken? or whose ass have I taken to be as a cover and blind to my eyes from any man?—If I have I will return it to you."

And they replied, "You have 4 neither defrauded us, nor oppressed us, and you have never extorted anything whatever from the hand of anyone."

Then he said to them, "The EVER- 5 LIVING is a witness, and His Anointed is a witness with you this day that I have not taken anything whatever for my own hand?"

And they answered, "He is witness."

Samuel addresses the Army reprovingly for their Act.

So Samuel responded to the People 6 "it was the EVER-LIVING Who appointed Moses and Aaron, and Who brought your fathers from the land of Mitzeraim.

"Therefore now station yourselves, 7 and I will relate to you before the EVER-LIVING all the beneficences of the EVER-LIVING which He has done for you, and for your fathers, from 8 the time when Jacob came to the Mitzeraim, until when your ancestors cried to the EVER-LIVING, and the EVER-LIVING sent Moses and Aaron, and brought your fathers from the

- Mitzeraim and fixed them in this place. Yet they forgot their EVER-LIVING GOD, so He sold them to the hand of Sisera, the General of the army of Khatzor, and to the hands of the Philistim and to the hand of the king of Moab, who fought with them.
- 10 "Then they cried to the EVER-LIVING and said, 'We have sinned, for we have forsaken the EVER-LIVING and served the Balim and Ashteroth, but now deliver us from the power of our enemies, and we will serve You!' So the EVER-LIVING sent Jerubal and the Danite, and Japhthah, and Samuel, and delivered you from the power of your enemies all around, and restored
- 12 you to security. You have yourselves seen how Nakhsh, king of the Amonites, came upon you when you said to me, 'We have no leader over us,' though the EVER-LIVING
- 13 GOD was your Leader. So, now, see the Leader you have chosen, for whom you asked. The EVER-LIVING has now placed a Leader over you!
- 14 If you reverence the EVER-LIVING, and serve Him, and listen to His voice, and do not rebel against the utterance of the EVER-LIVING, then you and your Leader who directs you will be in union with your EVER-LIVING GOD. But if you do not
- 15 listen to the voice of the EVER-LIVING, but rebel against the direction of the EVER-LIVING, then the hand of the EVER-LIVING will be against you as it was against your fathers.
- 16 "Stand therefore, now, and see the great event which the EVER-LIVING will effect in your sight. Is it not wheat harvest at present? I will call to the EVER-LIVING, and He will send out the thunder and rain that you may recognize and see how great a sin you committed in the sight of the EVER-LIVING when you asked for a Leader!"
- 18 Then Samuel called to the EVER-LIVING, and the EVER-LIVING sent thunder with rain at once, and all the people saw the greatness of the
- 19 EVER-LIVING and of Samuel. Consequently all the assembly said to Samuel, "Pray for your servants to your EVER-LIVING GOD that we may not be killed, although we have added to all our offences the sin of demanding a Leader for ourselves."
- 20 But Samuel replied to the people,

"Fear not, although you have done this wrong! only do not turn away from the EVER-LIVING, but serve the EVER-LIVING with all your heart, and turn not after Phantasms which 21 cannot benefit or protect, for they are Phantasms! The EVER-LIVING, 22 however, will never forsake His People, because of His Great Name, for the EVER-LIVING undertook to make you His People! As for myself it would 23 be a shame for me, a sin against the EVER-LIVING, if I ceased to pray for you, and direct you in the way of honour and straightforwardness! So 24 remember the EVER-LIVING, and serve Him in truth with all your heart,—for you see it is this which will make you great! But if you sin, 25 then both you and your Leader will decay!"

History of Saul as General.

Saul was a year in his Leadership. 13
(B.C. 1093.)

When he had been Leader over 2 Israel to the second year, Saul himself selected three regiments from Israel. And two regiments were retained with Saul in Mikdash, and in the Hill of Bethel, and one regiment went with Jonathan to Gibeah of Benjamin. The remainder he sent away to their homes.¹

Jonathan attacks a Philistine Garrison, and War begins.

The Battle of Beth-aben.

Jonathan then attacked a garrison 3 of the Philistim, who were in Gibeah, and the Philistim heard of it. Saul consequently proclaimed by trumpet to all the country, saying, "Let the Hebrews hear." So all Israel heard 4 the news that Saul had defeated a garrison of the Philistim, and the people collected after Saul in Gilgal.

The Philistines advance to the War.

The Philistim also prepared for 5 war with Israel, thirty thousand

¹ That is, in the second year of his reign Saul chose out a STANDING ARMY of 3,000 men, sending home the rest. 2,000 of these were under himself, and 1,000 under his son. Then comes the beginning of the "day of war" of v. 22, viz., by the bold attack of Jonathan, a most heroic act, described in Ch. 14.—F. F.

charioteers and six regiments of cavalry, and infantry like sand on the sea shore for number, and they advanced and encamped at Mikdash to the east of Beth-aven.

Saul's Insurgents desert him in Terror.

- 6 Then the Man of Israel saw that there was trouble for them, because the army was cowed, and the people hid themselves in holes, and caves, and on cliffs, and in watch-towers, 7 and in bushes; and some flying away crossed over the Jordan to the country of Gad, and Gilad. Yet Saul continued in Gilgal, and all his army trembled behind him.

(B.C. 1093.) Samuel not arriving to help him, Saul offers the Sacrifice to put Heart in his Men. Samuel is furious at the Act.

- 8 So he waited seven days for the arrival of Samuel. But Samuel came not, and the people deserted from 9 him. Saul consequently said;

"Bring me the burnt offering! and peace offerings!" and he offered the 10 burnt offering. But when he had finished burning the offerings,—then Samuel arrived! And Saul went out 11 to ask him for his blessing. Samuel, however, exclaimed, "What have you done?"

And Saul replied, "Because I saw that the army was deserting from me, and you did not come to the Periodical Meeting,¹ and that the Philistim had 12 collected in Mikdash, I said, 'Now the Philistim will come down upon me in Gilgal, and I have not approached the presence of the EVER-LIVING,'—so I forced myself and offered the burnt offering."

Samuel denounces Saul.

- 13 But Samuel answered Saul, "You have acted like a fool. You have not obeyed the command of your EVER-LIVING GOD, which He commanded you! But if you had, the EVER-LIVING would have fixed the Leadership over Israel to you absolutely! 14 But now your Leadership shall not be confirmed. The EVER-LIVING

will seek Himself a man after His own heart, and the EVER-LIVING will appoint him as Leader over His people,—because you have not regarded what the EVER-LIVING commanded you!"

Then Samuel arose, and went up 15 from Gilgal to Gibeah of Benjamin.

Abandoned by Samuel, Saul's Men desert him.

Saul, however, mustered what force remained with him, but it was only about six hundred men! Con- 16 sequently Saul and Jonathan his son, and the force with them, retreated to Gibeah of Benjamin, but the Philistim encamped at Mikdash.

(B.C. 1093.) The Philistines plunder the Country.

Thence Philistim plunderers went 17 out from the camp in three divisions. One division turned to the direction of Afrah in the lowlands, and 18 another advanced towards Beth-Khoran, while the third advanced along the borders of the cliffs overlooking the plain of Tzeboim in the desert.

The Oppression Israel was in under the Philistines.

At that time a smith was not allowed 19 anywhere in Israel, for the Philistim said, "The Hebrews might make themselves swords or spears." Every- 20 one in Israel, therefore, went down to the Philistim to repair his coulter and ploughshare, or axe, or chisel. But they were allowed files for the 21 coulters and ploughshares, and for the three-pronged forks and billhooks, and to sharpen the prickers. Now, 22 however, it was a time of war,—yet no sword or spear was found in the hands of all the force who were with Saul, and Jonathan, except that Saul and Jonathan his son had procured them.

Thus the army of the Philistim 23 had advanced beyond the environs of Mikdash.

(B.C. 1087.) Jonathan's bold Attack on the Philistine Garrison at Bz.

But one day Jonathan, Saul's son, 14 said to the squire, his armour-bearer, "Let us go and pass over to the

¹ It may be rendered with equal accuracy "The Meeting of Parliament."—F. F.

garrison of the Philistim that is on the other side of Laz. But he did not
 2 inform his father, for Saul was posted on the back of the hills, in the caves, the hollows that are in the cliffs, and the force with him was only about
 3 six hundred men, with Akhiah, ben-Akhitub, brother of Aikabod, ben-Phineas, ben-Eli, the priest of the EVER-LIVING in Shiloh, who carried the ephod. So the force knew not that Jonathan had gone out.

4 Now on the pass by which Jonathan sought to cross over to the garrison of the Philistim, there was a rock projecting into the pass on this side, and a rock projecting on the other side,—and the name of the first was Betzet, and the name of the other
 5 Sanah.¹ The one projection was from the rock on the north, opposite Mikdash, and the other was from the south opposite the hill.² * * *

6 So Jonathan said to the squire who carried his arms, "Let us go and cross over to the garrison of these blackguards. Perhaps the EVER-LIVING will help us, for there is no difference to the EVER-LIVING saving by many or few."

7 And his arms-bearer answered him, "Do all that is in your heart. I will go with you as your heart desires."

8 Then Jonathan replied,—“You see we wish to pass over to these men, and to capture them. If therefore they say thus to us, ‘Keep quiet until we come down to you,’ then we will stand still below, and not go up to them. But if they say ‘Come up to us,’ then we will go up, for the EVER-LIVING will give them into our hand; and that shall be the sign of it to us.”

11 When the two approached the garrison of the Philistim, and the Philistim cried out, “See! The Hebrews are coming from the holes where they have hidden themselves!”

12 And the men of the garrison shouted out to Jonathan and his arms-bearer and said to them, “Come up to us! and we will teach you something!”

So Jonathan said to his squire, “Come up after me, for the EVER-

LIVING has given them into the hand of Israel!”

Jonathan therefore climbed up on 13 his hands and feet, with his squire after him, and they fell back before Jonathan and his squire, as if death followed after them. This was a 14 great defeat when Jonathan and his squire slew some twenty men in an enclosure of about half an acre of ground.

There was also a trembling in the 15 camp, and in the ground, and in all the troops of the army, and the plunderers themselves also trembled; and there was an earthquake,—for it was a divine terror. The watchmen 16 with Saul in Gibeah of Benjamin also perceived the rumbling with horror, and staggered and were as in a dream.

Then Saul said to the force with 17 him, “Muster now, and ascertain who has gone from us.”

They consequently mustered and did not find Jonathan and his squire, therefore Saul said to Abiah, “Ap- 18 proach the Ark of GOD,” (for there was an Ark of GOD in those days with Israel,¹) and while Saul was speaking 19 to the Priest a roaring came from the camp of the Philistim, and it rolled, and rolled, and raged.

Then Saul said to the Priest, “Take 20 away your hand!” and Saul and all the force who were with him cheered and advanced, and when they arrived at the Camp, they saw the sword of each was against his companion, in excessive confusion; for the Hebrews 21 who served formerly with the Philistim had mutinied, and joined themselves with the Israelites who were with Saul and Jonathan.

The Philistines in Panic.

When all the men of Israel, who had 22 hidden in Mount Ephraim, heard that the Philistim had fled, and were routed, they also advanced to the battle; for the EVER-LIVING rescued 23 Israel on that day. Thus the fighting passed on to Beth-aven. But the 24 men of Israel were exhausted by that time. Saul, therefore, bound the army, saying, “Accursed be the man who eats food before dark, and who does not accompany me against my

¹ Vv. 4—5 can only be understood by the aid of local geography.

² But if this is anywhere near right, then I do not see the object of such a description. It is a difficult passage. It seems to me that at the end of v. 5 there is a gap in the MSS., as the description has nothing to do with the following v. 6 as it now reads.—F. F.

¹ V. 18. “An Ark,” not “the Ark,” which at that time was at Ephraim in the Woods — F. F.

enemies!" So none of the army tasted food.

25 All the country was woodland;
26 honey lay openly on the ground; and the army came into the wood, and saw the honeycomb, but no one put his hand to his mouth, for the people
27 feared the curse. Jonathan, however, had not heard the curse of his father to the army, so he extended the end of the club that was in his hand and dipped it into the honeycomb, and put his hand to his mouth, and his eyes were enlightened.

28 But a man from among the forces remarked, "Your father bound the army, and said, 'Accursed be the man who eats food to-day!'—Although the army was exhausted."

29 But Jonathan answered, "My father troubles the army. Look, now, how my eyes are brightened by
30 tasting this bit of honey!—Indeed, why should not the army have eaten to-day of the spoil of its enemies which it found?—for then would not the defeat of the Philistim have been increased?"

31 However they fought the Philistim that day from Mikdash to Ailon, and the forces were greatly exhausted;
32 so the men rushed on the booty and seized sheep, and cows, and calves, and slaughtered them on the ground
33 and they ate with the blood. But it was reported to Saul, "Look, the people are offending the EVER-LIVING by eating with the blood," and he replied, "Prevent it! Roll
34 to me, at once, a big stone!" Then Saul added, "Serve out to the men, and command every man to bring his bullock to me, or his sheep, and kill them here, and eat, without offending the EVER-LIVING by eating with the blood." So everyone brought his bullock along with him that night and slaughtered it there.
35 Saul also built an altar to the EVER-LIVING; for he had promised to build an altar to the EVER-LIVING.

36 Then Saul said, "Let us follow after the Philistim by night, and assail them at dawn of the morning, and not leave a man of them." And they replied, "Do whatever seems right to you!"

37 But the Priest said, "You must enquire about that of God."

Saul therefore enquired of God, "Shall I follow after the Philistim? Will You deliver them to the hand of

Israel?" But He did not answer at that time, consequently Saul exclaimed, "Let every squadron of the army come here to be examined, and show who has offended to-day! For
39 by the life of the LORD Who has saved Israel, if it should be Jonathan my son,—he shall be put to death."

But there was no response from the whole force.

Then he commanded all Israel, 40 "You shall pass as one, and I and Jonathan my son shall be as one to pass."

And the army answered Saul, "Do what is good in your sight."

Saul therefore said, "EVER- 41 LIVING GOD of Israel! Give a decision!"

Then Jonathan and Saul failed; but the army came out.

Consequently Saul said, "Cause it 42 to fall between me and my son Jonathan," and Jonathan failed.

Therefore Saul said to Jonathan, 43 "Tell me what you have done?" So Jonathan told him, and said, "I tasted from the end of the club I had in my hand a little honey,—and I must die!"

And Saul replied, "GOD do the 44 same to me, and more than this, if Jonathan is not put to death!"

But the army exclaimed to Saul, 45 "Shall Jonathan be put to death who has won this great victory for Israel to-night? As the LORD lives! not a hair shall fall from his head to the ground! For GOD worked to-day." And thus the army rescued Jonathan:—so he did not die!

Saul consequently went up from 46 following the Philistim, and the Philistim returned to their quarters.

(B.C. 1097.) Saul wins his Leadership by the Battle of Beth-nabn, and continued Successes.

Saul in this way won the Leader- 47 ship over Israel, and fought around with all his enemies. With Moab, and the Beni-Amon, and with Edom, and with the kings of Zobah, and with the Philistim, and whoever stood up against him he conquered. He also formed an army and defeated 48 Amalek and delivered Israel out of the power of its ravages.

And the sons of Saul were Jonathan, 49 and Ishur, and Malkishua: and the names of his two daughters were

Merab, the eldest, and Mikal, the youngest, and the name of Saul's wife was Akhinnah, the daughter of Akhimatz; and the names of the commanders of his armies Abiner ben-Ner, uncle of Saul, and Kish the father of Saul, and Ner, Abi-Abner ben-Abiel. And there was fierce war with the Philistim all the time of Saul, so if Saul saw any brave man, or any capable man, he took him to himself.

(B.C. 1079.) **Samuel orders War upon the Amalekites.**

15 For Samuel had said to Saul, "The EVER-LIVING sent me to you to anoint you as a leader over His people Israel; so now listen to the sound of the words of the EVER-LIVING. Thus says the LORD of Hosts: 'I remember what Amalek did to Israel when he placed himself in the path of their going up from the Mitzeraim. Therefore go and assail the Amalekites, and destroy all belonging to them, and you shall not pity over it, but kill both man and woman; both child and nurse; both ox and sheep; both camel and ass!'"

4 So Saul and the forces obeyed, and mustered in Telaim two hundred thousand regulars, and ten thousand of the men of Judah. And Saul advanced to the city of Amalek, and fought at the brook. Then Saul said to the Kenites "Go from among the Amalekites, for fear I should account you as their allies, although you showed kindness to all the Children of Israel on their ascent from the Mitzeraim."

Saul captures Agag, King of Amalek.

The Kenites accordingly departed from the Amalekites. Then Saul conquered Amalek from Khavilah to the passage of the Wall, which is along the border of the Mitzeraim.

8 He also captured Agag the king of Amalek alive, but he destroyed all the army by the edge of the sword.

9 Saul and the forces however spared Agag, and the best of the sheep and cattle, and wethers and fat lambs, and all that was good, and were not willing to destroy them, but they destroyed all the worthless and poor cattle. Consequently a message came from the EVER-LIVING to Samuel, to

say, "It grieves Me that I appointed Saul as Leader, for he has turned from following Me, and he does not stand by My command." But it hurt Samuel, and he cried to the EVER-LIVING all night.

Samuel meets Saul after his Victory, and a Quarrel ensues.

Samuel, however, got up in the 12 morning to meet Saul, for it had been reported to Samuel that Saul had come to Carmel, and fixed a garrison for himself; then turned aside and had gone to Gilgal. And 13 when Samuel came to Saul, Saul said to him, "Give thanks: I have stood by the command of the EVER-LIVING!"

But Samuel replied, "Then what 14 is this bleating of sheep in my ears? and the lowing of cattle which I hear?"

And Saul answered, "They come 15 from the Amalekites, since the army spared the best of the sheep and cattle for the purpose of sacrificing to your EVER-LIVING GOD. But we destroyed the rest."

Samuel, however, exclaimed to 16 Saul, "Stop!—and I will tell you what the EVER-LIVING said to me last night!"

And he replied, "Tell it."

So Samuel said,—“Were you not 17 little in your own eyes,—you head of the tribes of Israel,—when the EVER-LIVING anointed you to be Leader over Israel? And the EVER-LIVING sent you on a journey and said, 'Go! and destroy those sinners the Amalekites, and fight with them to destruction.' Now, why have you 19 not listened to the voice of the EVER-LIVING? You have pounced upon the plunder, and done wrong in the sight of the EVER-LIVING!"

But Saul replied to Samuel, "I did 20 listen to the voice of the EVER-LIVING, and went on the journey the EVER-LIVING sent me; and I have brought Agag the king of Amalek; but I have destroyed the Amalekites. The army, 21 however, made prize of the best sheep and cattle, to be devoted as a sacrifice to your EVER-LIVING GOD, in Gilgal."

Samuel, however, said to Saul, "Is 22 it more pleasing to the EVER-LIVING to have offerings and sacrifices, than to listen to the voice of the LORD? Look! To listen is better than

sacrifice,—and to obey, than the fat of rams! For the result of your idea is rebellion! and Delusion! and stubborn Idolatry! You have repudiated the command of the EVER-LIVING;—and He repudiates you from being Leader."

24 Then Saul exclaimed to Samuel, "I have sinned! because I have passed by the command of the EVER-LIVING,—and your command! But I feared the army, and I listened to their voice. Yet now, I pray you to pardon my fault, and come along with me, and I will humble myself to the EVER-LIVING."

26 But Samuel answered Saul, "I will not go with you!—for you repudiated the command of the EVER-LIVING, so the EVER-LIVING has repudiated you from being Leader over Israel."

27 Then Samuel turned to go, but he seized him by the hood of his cloak, —and it tore! and Samuel exclaimed, "The EVER-LIVING has torn the Leadership of Israel from off you to-day, and has given it to your neighbour,—a better than you!—He Who presides over Israel does not lie, and does not alter, for He is not a man that He should alter!"

30 Still he replied, "I have sinned! Yet honour me in the presence of the officers of my army, and in the presence of Israel, and come along with me, and I will bow to your EVER-LIVING GOD."

31 Samuel consequently went with Saul, and Saul bowed to the EVER-LIVING.

(B.C. 1079.) Samuel slays Agag.

32 Samuel afterwards said, "Bring Agag the king of Amalek to me!"

And Agag advanced tottering to him, and Agag said, "Surely the bitterness of Death has passed!"

33 But Samuel answered, "As your sword has made women childless, so your mother shall be childless among women!" Then Samuel hewed Agag to pieces before the EVER-LIVING in Gilgal.

Samuel and Saul separate.

34 Samuel afterwards went to Ramath, and Saul went up to his house at Gibeah of Saul; and Samuel ceased to visit Saul to the day of his death,

for Samuel was grieved at Saul, and the EVER-LIVING was sorry for the rule of Saul over Israel.

(B.C. 1063.) Samuel consecrates

David as the Future Leader.

The EVER-LIVING consequently 16 said to Samuel, "How long will you grieve about Saul? although I have rejected him from the Leadership over Israel.—Fill your horn with oil, and go! I send you to Jessai of Bethlehem, for I have selected a Leader for Myself from among his sons."

But Samuel replied, "If I go and 2 Saul hears, he will murder me!"

The EVER-LIVING, however, answered, "Take an heifer from the herd with you, and say I have come to sacrifice to the EVER-LIVING, and invite Jessai to the 3 sacrifice, when I will instruct you what to do. Then anoint for Me whoever I tell you."

Samuel accordingly did what the 4 EVER-LIVING told him, and went to Bethlehem, and the Magistrate of the town came to meet him, and asked "Do you come with peace?"

And he replied, "With peace.—I 5 have come to sacrifice to the EVER-LIVING. Purify yourselves, and come with me to the sacrifice. Let Jessai and his sons also purify themselves."

Thus he invited them to the sacrifice; and when they came he looked 6 on Aliab, and thought, "Ah! he must be consecrated before the EVER-LIVING!"

But the EVER-LIVING said, "Do 7 not bend to look at his great stature,—for I reject him, for what a man does not see. Because a man looks with his eyes, but the EVER-LIVING looks with His heart."

Then Jessai called Abinadab, and 8 passed him before the face of Samuel, when he said, "I him also the EVER-LIVING does not choose."

Then Jessai passed seven of his 9 sons before Samuel, when Samuel said to Jessai, "The EVER-LIVING 10 has not chosen any of these. But," 11 Samuel asked of Jessai, "are these all your lads?"

And he replied, "All except the youngest; and he is shepherding with the sheep."

Samuel, however, said to Jessai, "Send, and bring him; for I will not dine until he comes here."

So he sent and brought him, and 12 he was ruddy, with handsome eyes, and beautiful to look at.

Then the EVER-LIVING said,
"Arise, anoint him! For this is he!"

- 13 Samuel therefore took the horn of oil, and consecrated him in preference to his brothers, and the Spirit of the EVER-LIVING came upon David from that day forward.

Samuel afterwards arose and returned to Ramath.

- (B.C. 1063.) **Saul afflicted with Depression of Spirit.—David summoned to revive him with Music.**

- 14 The Spirit of the EVER-LIVING then went away from Saul, and he was terrified by an Evil Spirit away from the LORD. The Ministers of Saul consequently said to him, "Now that the Spirit of GOD has gone; an Evil Spirit terrifies you. Let our lord then command your personal servants to seek a man skillful in playing on the harp, and when the Evil Spirit from GOD is upon you, he can play with his hand, and ease you."

- 17 Saul consequently replied to his ministers, "Look out then for me a man with proficiency in music, and bring him to me."

- 18 One of his ministers then replied, and said, "I have seen a son of Jessai of Bethlehem, a skilful musician, a fine dancer, a gentleman, and a good reciter, and a handsome man; and the EVER-LIVING is with him."

- 19 Saul, therefore, sent messengers to Jessai, and said, "Send your son David who goes with the flock to me."

- 20 So Jessai put on an ass bread, and a skin of wine, with a kid of the goats, and sent them by the hand of his son David to Saul.

- 21 When David came to Saul and was presented to him, he admired him greatly, and he became one of his attendants, and Saul sent to Jessai to say, "Let David attend me, for he has found favour in my sight."

- 23 When, therefore, the Spirit from GOD came upon Saul, David took his harp and played with his hand, and relieved Saul, and soothed him, so that the Evil Spirit went from him.

- (B.C. 1062.) **The Philistines declare War again with Goliath as Commander.**

- 17 But the Philistim assembled in their camps for war. They advanced

to Sukah, which is in Judah, and were encamped between Sukah and Azkah in Afesdamim. Saul and the Israelites 2 also collected and encamped on the plain of Halah, and they prepared for battle at the challenge of the Philistim. But the Philistim 3 occupied the hill beyond, with the vale between them; and there came 4 out from the camp of the Philistim a man, one of the twins, whose name was Goliath of Gath. His height was six cubits and a half. A brass helmet 5 was on his head, and he was clothed in a coat of mail, and the weight of the coat was five thousand shekels of brass, with brass greaves on his legs, 6 and brazen javelins at his shoulders. The shaft of his spear was like a 7 weaver's beam, and the spike of his spear weighed six hundred shekels of iron.

- (B.C. 1062.) **Goliath challenges to a Single Combat.**

A shield-bearer marched in front of him. Thus he stood, and called 8 from a distance to the regiments of Israel, and said to them, "Why do you come out arrayed for battle? Am not I a Philistim, and you slaves of Saul? Choose a man for yourselves, and let him come to me! If he is 9 able to fight me, and beat me, then we will be your slaves! But if I overpower him, and beat him, then you shall be slaves for us!" The Philistine also said, "I defy all the 10 regiments of Israel to-day! Give me a man that we may fight together!"

And Saul and all Israel listened to 11 these words of the Philistine, and were depressed and terribly afraid.

- (B.C. 1062.) **David is Introduced.—His Parentage.**

A man of Ephraim, of Bethlehem-Judah, whose name was Jessai, had eight sons, one of them David; and the man in the days of Saul was looked on as a Great Man by the people.¹ The three elder sons 12

1 NOTE.—A friend, an accomplished Orientalist, wrote me as follows upon Ch. 17, v. 12, in reply to my enquiry as to an exactly accurate rendering of the status of Jessai's family:—

"I do not think the word 'noble' or 'Old Man' is right. I cannot find that the Hebrews ever had that which is sooner or later a curse to the Commonwealth, an elected aristocracy. The views implanted in them by Moses were

of Jessai had gone and marched with Saul to the war,—Aliab, the eldest, and the second Abinadab, and the third Shamah. David was the youngest,—so the three elder marched after Saul,—for David had returned and left attending Saul to shepherd the flock of his father at Bethlehem.

David sent to the Camp by his Father.

- 16 The Philistine had thus approached and stationed himself morning and afternoon for forty days, when Jessai said to David his son, "Take now for your brothers an ephah of this oat-meal and these ten cakes, and run to the camp to your brothers. Present also these ten rolls of butter to the colonel of the regiment, and wish your brothers health, and take their returns."
- 19 Saul and all the army of Israel were then on the plain of Halab, at war with the Philistim.
- 20 David consequently arose at dawn and entrusted the flock to the keeper, and started, and went as Jessai had ordered, and came to the waggon station, when the forces were going out in battle array, and were cheering
- 21 for the fight. Both Israel and the Philistim were arrayed for fight ready for the challenge, so David entrusted the baggage he had brought with him to the care of the baggage guard, and ran to the ranks, and went and wished his brothers health,
- 23 and while he was in talk with them he saw the Champion of the Philistim, named Goliath of Gath, approach

those of Constitutional Government. Every-one was a farmer and a soldier. Anyone could by patient labour, as Jessai, or by sudden bravery as David, rise to greatness. '*Non veteris patriæ, sed clara virtus*,' as Seneca makes Hercules Furiosus say. There was never, as in Poland, a sharp and defined line between the nobles and the commons. Nevertheless the 'family,' and 'family honour,' was carefully guarded. Therefore I propose 'elder' as somewhat better than 'noble;' though 'elder' does not, either, represent the meaning, which is, 'an Elder, who is Noble in himself, and by his own exertions, and by those of his family; and who is so considered by the undefined voice of his people.' (In German one might say Elder-Noble.)—H. B.

Perhaps the English word and position represented by the phrase "country gentleman," or "country squire," would be the nearest translation to that suggested by my friend H. B.—F. F

from the side of the Philistim, and saw what he did,—and David listened. But all the Israelites were afraid of 24 the man, and fled before him, in great terror. And a soldier of Israel was 25 saying to the lookers-on, "Do you see this man who is coming up there!—who comes up to defy Israel? But should a man be able to defeat him, the king will enrich him with great wealth, and give him his daughter, and make his father's family tax-free in Israel."

(B.C. 1062.) David hears, and asks about Goliath's challenge.

So David asked of the men who 26 stood around him, "Say, what will be done to the man who defeats that Philistine, and removes his insults from Israel? For who is this Philistine blackguard who defies the armies of the LIVING GOD?"

When the people replied to him to 27 this effect, saying, "Thus it will be done to the man who defeats him."

But Aliab his elder brother listened 28 to his talking with the men, and Aliab was furious with David and exclaimed, "For what have you come down here? And to whom have you entrusted those few sheep in the desert? I know your pride, and the bravado of your heart,—you have come for the sake of seeing the battle."

David, however, answered, — 29 "What have I done now? Is there not a cause?" And he turned from 30 beside him, and went a little backward, and asked to the same effect, and the people returned him word for word as at first.

Saul hears of David's enquiry, and sends for him.—David offers to Fight.

But the enquiries that David made 31 were heard, and were reported to Saul, and he had him fetched. David 32 said to Saul, "Let no man's heart drop because of him! Your servant will go and fight this Philistine!"

But Saul replied to David, "You 33 are not fit to go against this Philistine, to fight with him, for you are a lad, and he has been a man of war from his youth."

David, however, answered Saul, 34 "Your servant was a shepherd of the

- flock to his father, and a lion came, and a bear and carried off some of the flock, but I went out after them, and beat them, and delivered them from their mouth. Then they leaped upon me, but I seized them by the mane, and beat, and killed them!
- Your servant beat both the lion and the bear,—and it will be with this filthy Philistine the same as with them! for he defies the regiments of the LIVING GOD! And," David added, "the EVER-LIVING Who delivered me from the paw of the lion, and the paw of the bear, can deliver me from the hand of this Philistine!"

Saul arms David, but he cannot walk in Armour.

- Then Saul said to David, "Go! and the EVER-LIVING be with you." And Saul clothed David in his own armour and put a helmet of brass on his head;—clad him in a coat of mail, and girt David with a sword from his own arms.—Then he tried to walk, but he was not able. David therefore said to Saul, "I am not able to walk in these, for I have never been used to them."

David strips off the Armour, and takes his Sling.

- Consequently David stripped them off him,—took his sling in his hand, and chose for himself five smooth stones from the brook, and put them into a shepherd's bag that he had. So with a sling and staff in his hand he approached the Philistine. The Philistine also himself marched and advanced against David, with the man carrying a big shield in front of him.
- But when the Philistine bent forward and saw David, he despised him, for he was a lad and ruddy, with a beautiful face. So the Philistine said to David, "Am I a dog? that you come to me with sticks?" Then the Philistine cursed David by his god. The Philistine also exclaimed to David, "Come to me! and I will give your carcase to the fowls of the sky, and to the beasts of the field!"
- But David replied to the Philistine, "You come against me with sword and spears, and in armour,—but I come against you with the Name of the LORD of Hosts,—the GOD of the regiments of Israel, Whom you have

defied! The LORD will shut you up 46 to-day for my hand, and I will beat you, and cut off your head, and give the carcase of the Champion of the Philistim to-day to the birds of the sky, and the wild beasts of the earth, and all the world shall know that there is a GOD for Israel. And all 47 the crowd shall recognize that the EVER-LIVING saves neither by sword or spears! For the LORD controls the war, and will give you into our hands!"

Goliath slain by David.

Then the Philistine braced himself up, and advanced to challenge David, but David was quick, and ran from the ranks to attack the Philistine. And thrusting his hand into 49 his bag David took out a stone and slung it, and hit the Philistine on the forehead, and the stone entered his forehead, and he fell on his face to the ground. Thus David was 50 victorious over the Philistine with a sling and a stone, and struck the Philistine and killed him! But there was no sword in David's hand, so 51 David ran and stood by the Philistine, and seized his sword and drew it from its sheath, and killed him, and cut his head off with it. When the Philistim saw that their hero was dead, they fled.

Saul's Army thus encouraged advance to Battle.

Then the generals of Israel and 52 Judah arose, and cheered, and pursued the Philistim to the end of the valley, and to the gates of Akron, and the wounded of the Philistim fell on the road of the double gates, both of Gath and Akron. Then the 53 Israelites returned from the pursuit after the Philistim, and plundered their camp. (David ultimately took 54 the head of the Philistine, and brought it to the House of Peace, and placed his armour in the Hall.)

Saul watching David's challenge of Goliath, asks Abner who he was.

But Saul watching David going 55 to challenge the Philistine, said to Abner, the commander of his army, "Whose son is that lad, Abner?" And Abner answered, "By your soul's life, Leader, if I know."

- 56 Then the Leader said, "Enquire yourself whose son the youth is?"¹
- 57 So when David returned from defeating the Philistine, Abner took him before Saul, the head of the
- 58 Philistine being in his hand, and Saul asked him, "Whose son are you, my lad?"

David replied, "The son of your servant Jessai of Bethlehem."

(B.C. 1062.) **Jonathan's Admiration of David.**

- 18 And as he finished speaking with Saul, the soul of Jonathan was knit to the soul of David, and Jonathan
- 2 admired him like his own self. Saul also took to him at that time, and would not permit him to return to his
- 3 father's house. Then Jonathan and David made a treaty to love each
- 4 other as their own life. And Jonathan took off the cloak that he had on him, and put it upon David with his
- 5 armour, and sword, and bow, and belt. And David went wherever Saul sent him, and was successful, and pleasing to Saul above all the officers of the army, and he was
- delightful in the eyes of all the people, and also in the eyes of the ministers of Saul.

(B.C. 1060.) **David's Triumph and Saul's Jealousy.**

- 6 It happened, however, that once when David was returning from defeating the Philistines, that women came out from all the towns of Israel with song and dances to meet King Saul, with tambourines, tom-toms and
- 7 triangles, when the women answered to the music, and sung,

"Saul has defeated his thousands,
And David his ten thousands."²

- 8 But Saul was very angry, and the refrain was hateful in his ears, so he

¹ Ch. 17, v. 56. It is worthy of notice, that the last words of Saul's command to Abner could be translated, "This one, he-that-is-to-everlasting" (thereby containing an omen). If, therefore, our reading of II. Chronicles, Ch. 32, v. 32, is right, that Isalah, the prophet, wrote Samuel and Kings, this is interesting, and quite in the enigmatic style of prediction.

—II. B. and F. F.

² V. 7. Or, And the women answering the music sang,
"Defeated has Saul
His thousands,
And David
His ten thousands."—H. B.

exclaimed, "They have given the ten thousands to David and the thousands to me! What is there more for him except the Leadership?" Saul consequently became irritable with David from that time forward. Then some 10 time after the Evil Spirit from God seized upon Saul, as he was walking through his palace, and David was playing on his harp as he did daily, and Saul had javelins in his hand; so Saul threw javelins, exclaiming, "I 11 will pin David to the wall!" But David escaped them twice. Then Saul 12 became frightened at the presence of David, for the EVER-LIVING had come to him, and gone away from Saul. Therefore Saul removed him from 13 near himself, and appointed him colonel of a regiment, and he went out and came in with the forces. David, 14 however, went on his way successfully, for the EVER-LIVING was with him.

And Saul saw that he was very 15 successful, and was afraid of him; for all Israel and Judah admired 16 David, for he went out and came back before them.

(B.C. 1060.) **Saul plots to get David killed.**

Saul consequently said to David, 17 "You know my elder daughter Merab; I will give her to you for a wife, and you shall become my most powerful son, and fight the battles of the EVER-LIVING."

But Saul intended, not that he should become powerful, but that he might be brought into the power of the Philistines.

David, however, replied to Saul, 18 "Who am I? And what is the clan of my father in Israel, that I should become son-in-law to the Chieftain?"

But when the time came for giving 19 Merab, Saul's daughter, to David, she was given in marriage to Adriel the Mikholathite.

(B.C. 1060.) **Mikal falls in love with David.—Saul plots his Death by it.**

But Mikal, Saul's daughter, loved 20 David, and told it to Saul, and it seemed right in his opinion, so Saul 21 said, "I will promise her to him, and she shall be a trap for him, that he may be got into the hands of the Philistines." Saul therefore said to 22 David, a second time, "You shall be

my son-in-law now." Saul also ordered his ministers to speak to David privately, and say, "The Leader is now your friend; and all his ministers like you,—so now become son-in-law to the Chieftain!"

- 23 Therefore the ministers of Saul whispered their ideas to David. But David replied, "Is it a little matter in your sight to be son-in-law to the Leader? when I am a common and ordinary man?" So his ministers reported to Saul himself how David had replied about the matter.

- 25 Saul accordingly answered, "Say this to David, 'The Leader does not care for a dowry, but wishes for a hundred foreskins of the Philistim, as a revenge on the king's enemies!'"

(But Saul was plotting to throw David into the hands of the Philistim.)

- 26 His ministers therefore reported this speech to David, and the idea to be son-in-law to the Chieftain was capital in David's view; but the opportunity did not arrive. Therefore David prepared and marched, he and his men, and killed two hundred persons of the Philistim, and David brought their foreskins, thus satisfying the Leader, and thus justifying his being made his son-in-law. Saul then gave him Mikal his daughter as a wife.
- 28 Saul also saw, and acknowledged that the EVER-LIVING was with David, and that Mikal, his daughter, loved him. Saul, however, still continued to be afraid of David; and Saul was an enemy to David all the time.
- 30 When the Philistim generals advanced, David's strategy was more skilful against them than that of any of the officers of Saul, so his name became famous.

(B.C. 1059.) Saul orders the Murder of David.—Jonathan remonstrates.

- 19 Saul consequently ordered his son Jonathan, and all his officers to kill David; but Jonathan, Saul's son, had a great admiration for David, so Jonathan informed David, telling him: "My father, Saul, is trying to get you killed, so look out now in the morning, and keep yourself in the house, and do not come out. But I will go and station myself beside my father at the parade, where you should be, and I will talk about you to my father, and will watch the result, and report it to you."

Jonathan, accordingly, spoke well about David to his father Saul, and said to him, "Do not let the king hurt David, his officer, for he has not injured you, but has done you very great services. For he put his life in his hand and assailed the Philistim, the EVER-LIVING effecting a great victory for all Israel, and you saw it, and were glad,—so why now sin against innocent blood by killing David without a cause?"

Saul listened to the voice of Jonathan, and Saul swore, "By the life of the LORD he shall not be killed!"

Jonathan afterwards went to David, and reported to him the whole conversation. Jonathan also brought David to Saul, and he associated with him as formerly.

(B.C. 1059.) David routs the Philistines, but Saul in jealous Fury tries to Murder him by his own Hand.

When there was war again, David 8 went out and fought with the Philistim, and defeated them with a crushing defeat, so that they fled before him. Then the Evil Spirit 9 from the EVER-LIVING came upon Saul, and he sat in his room with his javelin in his hand, while David was playing, and Saul tried to pin David 10 with his javelin to the wall; but he rushed from Saul's presence and the javelin fastened itself in the wall. So David fled and hid himself that night.

David flies by a Window when Saul's Guards surround his House.

Saul, however, sent troops to David's house to keep watch and kill him in the morning, but Mikal his wife informed David saying: "If you do not save your life to-night, you will be killed to-morrow." So Mikal let David down out of a window, and he successfully escaped and hid himself. Then Mikal took the teraphim and put them on the bed with a goat's beard laid for its beard, and covered it with clothing, so when Saul sent his guards to seize David, she said, "He is ill!" Saul, however, sent messengers to see David himself, saying, "Bring him on his bed to me that I may kill him!"

- 16 But when the messengers came they found the teraphim in the bed, 17 with a goat's beard on its face! Then Saul demanded of Mikal, "Why have you deluded me thus, and let my enemy escape from me, and hide himself?"

And Mikal answered Saul, "He said to me, 'Let me escape or I will kill you.'"

(B.C. 1058.) **David seeks safety at the Palace of Samuel, the High Priest, at Ramath, where Saul sends to seize him.**

- 18 Thus David escaped and hid himself and went to Samuel at Ramah, and informed him of all Saul had done to him. There he stayed with Samuel and they resided in the Residency. But it was reported to Saul that David was at the Residency¹ 19 at Ramah. Saul consequently sent messengers to arrest David; but when they saw the company of Reciters reciting, and Samuel standing up directing them, the divine spirit came upon Saul's messengers 20 and they themselves recited. And they reported it to Saul, who sent other messengers, but they also recited. Saul however again sent messengers 21 a third time, and they also recited. 22 Then he went himself to Ramah, and when he came to the great cistern that is at Sikah, he asked, enquiring, "Where are Samuel and David?" and was told, "They are at his House 23 near Ramah." But when he went to the House near Ramah, then the divine spirit came upon him also, and he went dancing and reciting until he 24 came to the Residency at Ramah. He also tore off his clothes, and himself recited before Samuel, and fell down naked there all that day, and all that night. From this comes the saying,— "Is Saul also among the Reciters?" 20 Then David removed from the Residency at Ramah, and appeared before Jonathan, asking him, "What have I done? What is my fault? and how have I offended your father, that he seeks my life?"

2 And he replied to him, "Be calm!

¹ Ch. 19, v. 19. Then he and Samuel went and lived at Nevith. "Nevith" was the "Bishop's Palace," as we could call it, situated in the town of Ramah. The subsequent narrative makes this probable, almost certain. —H. B. and F. F.

you shall not be killed. Look; my father does nothing great, or little, that he does not communicate to my ears,—then why should my father hide this affair? It cannot be so."

But David swore even, and said, 3 "He knows,—your father knows,—that I have found favour in your eyes, so he says 'Let not Jonathan know this, for fear he should be grieved.' But, however, by the life of the EVER-LIVING, and by the life of your soul, what defence is there between me and death?"

Then Jonathan asked David, "What 4 do you demand about your life, and I will provide it for you?"

And David replied to Jonathan, 5 "You know to-morrow is New Moon, and I should sit with the king to dine, but I will withdraw and keep myself in the country until the third evening. If your father enquires for 6 me, you must say, 'David asked me permission to run to Bethlehem, his village, for it is the set time for all his clan to sacrifice there.' If he 7 then says, 'Good,' there is safety for your servant, but if it angers him, you will know that evil has been determined by him. Now act kindly 8 to your friend, for you made a bond of the EVER-LIVING between your friend and yourself. But, if I have offended, kill me yourself, for why should you betray me to your father?"

Then Jonathan answered, "Go 9 away. Calm yourself, and if I find that injury is intended to be brought upon you from my father I will come to you."

But David replied to Jonathan, 10 "Whatever he said to me, or may assert to you, your father is determined."

When Jonathan replied to David, 11 "Come, and we will go into the fields." So they both went to the fields, where Jonathan said to David, 12 "By the EVER-LIVING, the GOD of Israel, I will search out my father by this time, at three days after to-morrow, and find if he is good towards David; and if he is not, I will send to you and whisper it to you. The 13 LORD do so to Jonathan, and more than that, if what is pleasant to my father is bad for you. I will inform you of it,—and send you away, and you shall depart in safety. May the EVER-LIVING be with you, as He has been with my father. Therefore you 14

must not whilst I live ever fail to show me the mercy of the EVER-LIVING, and not kill me. Let not your mercy cease from my family for ever,—not even when the EVER-LIVING cuts off every single enemy of David from the face of the earth.

16 For Jonathan makes a treaty with the house of David, and the EVER-LIVING will enquire for it from the hand of David's enemies."

17 Then Jonathan proceeded to swear David by his friendship for him; for he loved him as the friend of his life.

18 Jonathan also said to him, "Tomorrow is New Moon, so guard yourself, for your house will be watched; but upon the third day come down cautiously, and go to the place where you hid yourself on the day of sacrifice, and seat yourself at the side of the rock of Azel, and I will shoot three arrows at random with a pretence of exercising myself at the butts. Then I will send my lad to go seek the arrows. But if I say to the youth, 'Look! the arrows are near you!' then get yourself up, and come, for you will be safe; and there is nothing, as the LORD lives. But if I say to the boy, 'Look out, for the arrows are beyond you and further on!' you must fly, for the EVER-LIVING sends you away. The bond we have bound ourselves by, you and I, remember, for the EVER-LIVING is the intermediary between myself and you, for ever!"

Saul tries to Murder his son Jonathan for defending David.

24 David consequently hid himself in the fields.

When the New-Moon came the king sat down to table to dine. And the king sat on his usual seat by the wall, when Jonathan came up. But Abner had seated himself at the side of Saul, who missed the presence of David. Saul, however, said nothing himself about it that day, for he reflected something has happened to him, perhaps he is not clean—he has not been ready.¹

27 When the second day after the New-Moon came, and he still missed the presence of David, Saul asked Jonathan, his son, "Why has not the son of Jessai come to-day, as formerly, to dine?"

¹ Or prepared.

And Jonathan replied to Saul, 28 "David asked me if he might go to Bethlehem, and said, 'Permit me, I pray, for our clan sacrifices in that village, and my brother has sent for me, and so, if I have found favour in your sight, allow me, I pray, for I wish to see my brothers.' That is why he has not come to the king's table."

But Saul was furious with Jonathan, 30 and exclaimed to him, "You young son of Rebellion. Do I not know that you have chosen the son of Jessai to your own dishonour, and to the dishonour of your mother's shame? For 31 as long as the son of Jessai exists above ground, your Leadership will not be secured? And now you have sent, and taken him from me! Nevertheless he is a Son of Death!"

Jonathan, however, answered Saul 32 his father, and said to him, "Why should he die?—What has he done?"

Then Saul threw his javelin at him 33 to stab him, so Jonathan knew that his father had decided upon the death of David, so Jonathan arose 34 from the table with fury, and ate no food the second day of the New-Moon, for he was grieved about David, because his father had thus determined.

Jonathan reports his Danger to David.

But when dawn came Jonathan 35 went out to the field to meet David, and a little lad with him, and he said 36 to his lad, "Run, find the arrows I shoot." The boy ran, so he shot an arrow to pass over him. When the 37 lad came to the place to which the arrow had been shot by Jonathan, Jonathan called after the lad and said, "Holloo! is not my arrow there beyond you?" Jonathan also 38 called after the lad, "Make haste! Be quick! Don't dawdle!" So the lad picked up the arrows of Jonathan, and came to his master. The lad, 39 however, knew nothing about the affair. Jonathan and David, however, understood the thing. Then 40 Jonathan gave his weapons to his boy, and said to him, "Go! return to the town." The lad went, and David 41 got up from his hiding-place, and bending his face to the earth, bowed three times, and both kissed as friends, and both wept as friends, until David was overcome. Then 42

Jonathan said to David, "Go in the peace that we both have sworn to by the name of the EVER-LIVING, saying, 'The EVER-LIVING shall be between me and you, and between my descendants and your descendants for ever.'" Then he arose and departed. And Jonathan returned to the town.

David flies to Ahimelek, the Priest, for protection, but is refused.

- 2 David then went to Akhimelek the Priest at Nob, but Akhimelek hesitated to receive David, and asked him, "Why are you alone? and no one with you?"
- 3 So David answered Akhimelek the Priest, "The king ordered me on a business, and said to me: 'Let no one know what the business is on which I send you, nor what I have ordered you.' So I appointed another place for my men. And now what have you got here? Give me those five cakes, — or I shall take them myself."
- 5 But the Priest replied to David and said, "It is not common bread that is under my care, but consecrated bread. If the young men have kept themselves, however, from women?"
- 6 And David answered the Priest, and said, "Women have not approached us for three days since I set out. The accoutrements of the men are clean; and the way open, and indeed my accoutrements were cleaned that day."
- 7 Then the Priest gave him the consecrated bread, for he had no other bread there, except the Bread of the Presentation taken away from the piles before the EVER-LIVING to be replaced by hot bread on the day that he took it.

Doeg the Edomite sees David at Nob, and reports it to Saul.

- 8 There was, however, at the same time an officer of Saul's resting before the EVER-LIVING, named Doeg the Edomite, the chief of Saul's shepherds.
- 9 And David asked Akhimelek, "Is there not here in your custody a spear or sword? For I could not bring my sword or my arms with me, for the order of the king was very urgent!"

The Priest replied, "The sword of 10 Goliath the Philistine, whom you defeated on the plain of Halah, is here, wrapped in a cloth behind his armour. If you will take that,—take it,—for there is not another except it here."

And David replied, "There is none like it! Give it to me!"

(B.C. 1058.) David flies to Gath, and feigns madness.

Then David arose and fled at once 11 from the neighbourhood of Saul, and went to Akish, king of Gath. But 12 the officers of Akish said to him, "Is not this David the Leader of the country? Was it not about him they sang in the dances, saying, 'Saul has defeated his thousands, but David his ten thousands?'" And 13 David put these words into his heart, and was very terrified in the presence of Akish, king of Gath. So he altered 14 his way of talking in their sight, and acted the fool towards them, and scribbled on the panels of the doors, and dribbled his spittle on his beard.

Akish consequently said to his 15 officers, "You see the man is mad! Why have you brought him to me? Have I need of fools that you have brought this one to me to play the fool for me?—Let him get out of my house!"

(B.C. 1058.) Driven from Gath by Akish, goes to the Caves of Adulam as a Robber Chief.

Then David went from that place, 22 and took refuge in the Caves of Adulam, and his relatives heard of it, and they and all his father's family went down to him there. And 2 every man in distress, and every man in debt, and every man of discontented mind collected to him, and he became a captain over them, until there were about four hundred men with him in the caves.

But David went from there to 3 Mitzpah of Moab, and said to the king of Moab, "I beg you to allow my father and mother to be with you, until I learn what GOD will do with me." So the king of Moab 4 granted it, and they stayed with him all the time that David was in the stronghold.

(B.C. 1057.) *Gad advises to go to the Desert of Judah.*

- 5 Then Gad, the reciter, said to David, "Do not remain in this stronghold, but go to the land of Judah," so David went, and came to the wood of Khareth. Saul, however, heard this; for David and the men who were with him were known, and Saul was resting on a hill under a tamarisk tree, in Ramah, with his spear in his hand, and all his officers were
- 7 standing about him; so Saul said to the officers who were around him, "Listen now, all you sons of Thieves!—I gave to the son of Jessai farms and vineyards, as I did to all of you.—I made you my colonels of regiments, and my captains of companies. So why have you,—all of you,—conspired against me, and not opened my ears to the agreement of my son with the son of Jessai? and you have not shown it to me, or informed me that my son had set my slave above myself, secretly, as he is to-day?"
- 9 Then Doeg the Edomite replied,—he stood amongst the ministers of Saul,—and said, "I saw the son of Jessai go to Nobah, to Akhimelek the son of Akhitub, who enquired for him of the EVER-LIVING, and gave him provisions, and handed him also the sword of Goliath the Philistine!"
- 11 The king consequently sent and summoned Akhimelek-ben-Akhitub, the Priest, and the whole of the priests of his father's family who were in Nobah, and they all came to the king, when Saul said, "Listen, now, ben-Akhitub." And he replied, "I am here, my Prince."
- 13 Then Saul asked him, "Why did you—you and the son of Jessai—hide from me that you supplied him with bread, and a sword, and enquired for him of GOD, to rise against me in secret, as he now does?"
- 14 But Akhimelek answered the king and said, "Who of all your officers should be more honourably trusted than David, a royal son-in-law?—and the chief of your subjects, and the
- 15 most honoured of your family? Upon the day when I danced to enquire of

GOD for him I did dance;—let not the king bring trouble upon his servant, with all my father's family, for your servant knew nothing of all this affair, little or great."

Doeg's Murderous Villainy.

The Leader, however, replied, 16 "You shall die, Akhimelek; you and all your father's family!" And the 17 Leader commanded the guards around him to turn upon them, and slay the priests of the EVER-LIVING for helping David, and because knowing of his flight they had not informed him. But the officers of the king would not go;—would not extend their hands to strike the Priests of the EVER-LIVING.

Then the Leader said to Doeg, 18 "Get up, and fall upon the Priests!" So Doeg the Edomite turned and fell upon the Priests himself, and killed on that day eighty-five men; men who bore the ephods only. He also 19 assailed Nob, the towns of the Priests, with the edge of the sword, both men and women, child and infant; and ox, and ass and sheep he massacred. But one son of Akhimelek-ben-Akhitub escaped, whose name was Abiathar, and fled to David, and Abiathar 21 informed David how Saul had murdered the Priests of the EVER-LIVING.

And David said to Abiathar, "I 22 knew on that day, when Doeg the Edomite was there, that he would inform Saul. I am responsible for all the lives of your father's family! Stay with me. Fear not. For he 23 who seeks my life, seeks yours as well, so you have a place of safety with me."

(B.C. 1057.) *David assails the Philistines, and defeats them.*

They reported once to David, say- 23 ing, "The Philistines are besieging Keilah, and destroying the corn-fields," so David enquired of the 2 EVER-LIVING, asking, "Shall I assail and defeat those Philistines?"

And the EVER-LIVING answered David, "Go! and defeat the Philistines and relieve Keilah."

But David's men said to him, 3 "Look you! We are in terror here in Judah,—so why should we go to Keilah to fight the regulars of the Philistines?"

1 V. 7. "You sons of Jamin." יָמִין, Yamin. "Sons of the Right Hand," that is, "bold fellows living by force."—F. F.

- 4 Therefore David repeated the enquiry to the EVER-LIVING, when the EVER-LIVING answered, "Arise! march to Keilah, for I will give the Philistim into your power." David and his men then marched to Keilah, and fought with the Philistim, and captured their baggage train, and defeated them with great slaughter. Thus David saved the inhabitants of Keilah.

(B.C. 1057.) David tries to settle in Keilah, but fearing an Attack by Saul his Band disperse to hide in the Desert.

- 6 And when Abiathar-ben-Akhitub followed David to Keilah, he took the ephod with him. It was, however, reported to Saul that David had come to Keilah, so Saul remarked "God has betrayed him into my power, for he is prevented by doors and bars from leaving the town." Saul therefore ordered all his forces for war to descend to Keilah to assail David and his men.
- 9 But David had intelligence that Saul was planning evil against him, so he said to Abiathar the Priest, "Bring the ephod here."
- 10 Then David prayed: "EVER-LIVING GOD of Israel listen, listen to your servant, for Saul seeks to advance upon Keilah, to destroy the town because of me.
- 11 Will the Headmen of Keilah deliver me into his power? Will Saul descend as Your servant has heard? LIVING GOD of Israel, inform Your servant, I pray."
- The EVER-LIVING answered, "He will descend."
- 12 Then David asked, "Will the Headmen of Keilah deliver me and my men into the power of Saul?" And the EVER-LIVING replied, "They will deliver!"
- 13 Consequently David and his men—about six hundred persons—arose and went out from Keilah, and dispersed as they could; and it was reported to Saul that David had escaped from Keilah, so he stopped his advance. Then David stayed in the dens of the desert, and occupied a hill in the desert of Zif, and Saul hunted him all his days, but God
- 15 gave him not into his power. David

also knew when Saul came out to seek him; but David kept in concealment in the desert of Zif.

(B.C. 1056.) Jonathan visits David in the Desert, and makes a Treaty with him.

Jonathan, however, the son of Saul, 16 arose and went to David secretly, and cheered him up in GOD, and 17 said to him, "Fear not! for the hand of my father Saul will not catch you, and you will be the Leader of Israel, and I will be your Lieutenant;—my father Saul also knows this."

Then both of them made a treaty 18 before the EVER-LIVING. But David continued in hiding, and Jonathan returned to his home.

(B.C. 1055.) The Zifites betray David to Saul.

The Zifites, however, went up to 19 Saul to Gibeah, to say, "Do you not know that David is hiding with us in a fort concealed among the hills of Khakilah on the south of the desert? So now with all the energy of your 20 soul, Commander, come down, and we will deliver him to the Commander's hand."

When Saul answered "May you 21 be blessed by the EVER-LIVING for your kindness to me! Go, I pray, 22 ascertain further, and learn, and watch the places that he haunts,—who sees him there,—for they tell me he is very crafty. Examine and 23 learn also about all the hiding-places where he haunts, and report them to me accurately. Then I will come to you, and if he is skulking about in the country I will chase him with all the regiments of Judah."

They accordingly arose and went 24 from the audience with Saul to Zif. But David and his men were then in the desert of Maon, in the waste to the south of the desert, where Saul 25 and his men marched in pursuit. But David received intelligence of it and came down from the hill-fort and rested in the desert of Maon. Saul, however, heard of this and pursued after David to the desert of Maon. But Saul marched on one 26 side of the hill, and David and his men on the other side of the hill,

with David hurrying in his march from the approach of Saul. For Saul and his men wished to surround David and his men and capture them. Then a messenger rushed to Saul saying, "Make haste and march, for, the Philistim have burst into the country." Saul therefore ceased the pursuit after David and went to encounter the Philistim, in consequence of which that place is called the peak of Turnagain. From there David went and settled in the fort of Aingheli.¹

(B.C. 1056.) David could have slain Saul, but spares him.

2 Again when Saul returned from after the Philistim, he was informed that David was in the desert of Aingheli. So Saul took three thousand men, the choice of all Israel, and marched to seek David and his men in the high peaks of Jalim. 4 When he came to the sheepfolds by the road, where there is a cave, Saul went in to rest his feet. But David and his men were in the backward reaches of the caves. Then David's men said to him, "Now is the time that the EVER-LIVING said to you, 'I will put your enemy into your power, and you can do to him whatever is good in your eyes!'" So David arose and took away the embroidered quilt with which Saul was covered. But afterwards David's heart reproved him for taking away the quilt which was on Saul, and he said to his men, "Trouble will come to me from the EVER-LIVING if I do such a thing to my Prince,—to the LORD's anointed, as to lay my hand upon him. For he has been consecrated to the EVER-LIVING." David consequently restrained his men from action, and would not allow them to attack Saul.

So Saul left the cave and proceeded on his way.

9 Then David got up and went out of the cave, and called after Saul, and said, "My Lord, Commander!" When Saul looked behind him, David bent his face earthward and bowed to him. David then said to Saul:—

"Why do you listen to the tales of the man who says, 'David seeks to do you injury'? Look! This very day your eyes can see that the EVER-LIVING gave you into my power in the cave, and they wished to murder you. But I pitied you, and said: 'I will not lift my hand against my Prince, for he has been consecrated to the EVER-LIVING.' And now, father, see, look, here is the embroidered quilt that covered you in my hand! I took the quilt away from you, but did not murder you! Know and be convinced therefore that there is no wrong in my hand, or rebellion, or sin against you; yet you hunt for my life to take it. Let the EVER-LIVING decide between me and you, when the EVER-LIVING will acquit me, rather than you; for my hand has not been against you. As the verse of the Kadmonite says,— 'From the wicked, wickedness springs,

But my hand shall not be against you.'

After what does the Commander of Israel come out? After what do you chase? After a dead dog! After a single flea! But let the EVER-LIVING be judge and decide between me and you, and examine my cause, and acquit me from you."

And when David had finished 17 uttering this address to Saul, Saul asked, "Is that your voice, my son David?" Then Saul lifted up his voice and wept, and said to David 18 "You are more righteous than I; for you have repaid me with benefit, but I have repaid you with violence! And, further, you have shown it to-day by having acted kindly to me, for when the EVER-LIVING had delivered me to your power, you did not kill me! For when did a man find his enemy and helped him kindly on his way? The EVER-LIVING, however, will repay you generously in return for what you have done to me. And indeed I 21 know that you will lead, and that the Leadership of Israel will be fixed in your hand; therefore swear 22 to me by the EVER-LIVING not to destroy my descendants after me, nor to blot out my name from my father's house."

So David swore to Saul. And 23 Saul went to his home, and David and his men went up to the fort.

¹ In the Hebrew divisions, v. 29 of Ch. 28 in the A. V. or Vulgate notations, is v. 1 of Ch. 29, which I follow, as all through my work.—F. F.

(B.C. 1055.) Death of Samuel.

25 At this time Samuel died, and the Parliament of Israel collected, and mourned for him, and buried him at his home in Ramah.

Thereupon David arose and went down to the desert of Paran.

(B.C. 1055.) David and his Men remove to Karmel, and meet Nabal.

2 There was a man in Maon whose property lay in Karmel; and the man was very great, for he possessed three thousand sheep and a thousand goats. He was at this time shearing his sheep in Karmel. This man's name was Nabal, and his wife was called Abigail; she was a very clever woman, and beautiful in appearance, but her husband was brutish and excessively bad;—like one of his dogs. David heard in the desert that Nabal was shearing his sheep, so David sent some of his lads, and David said to the lads, "March to Karmel and go to Nabal, and wish him well in my name. You must also say this, 'Good health to you! How are you? and how are your family? and how is all that you have? I have heard that you are shearing. Although your shepherds are near us, I have not hurt them, nor has anything been missing from them all the time they have been in Karmel. Ask your lads, and they will tell you so. So let these youths find favour in your sight, for they come at a good time. Therefore give what comes to your hand to your servants, and to your son David.'"

Nabal's Stupidity, and his Wife's Skill and Beauty.

9 David's lads accordingly went, and reported to Nabal all this speech in the name of David; and sat down. 10 But Nabal answered David's servants, "Who is David? And what is the son of Jessai? Now-a-days plenty of slaves run away from their masters! 11 And why should I take my bread, and my drink, and my roast meat, that I have roasted for my shearers, and give to fellows who come from I don't know where?"

David's Fury at Nabal's Boorishness.

David's lads consequently went 12 their way, and returned to, and came and reported to him all these things. Consequently David said to his men, 13 "Gird on your swords!" And they all girt their swords. David also girt on his sword, and then went up after David about four hundred men, while two hundred guarded the baggage.

One of the lads from among Nabal's 14 servants, however, informed Abigail his wife, saying, "David has sent messengers from the desert to congratulate our master, and he has abused them. Now these men have 15 been very good to us, and have not hurt us, nor stolen anything all the time we wandered about near them in the open field. They were a 16 guard to us by night and by day, all the time we were near them, shepherding the sheep. And now I 17 know, and see what troubles me,—for there will be plenty of evil for our master and for all his household, because he is such a brute,—one cannot speak to him."

At this Abigail hastened, and took 18 two hundred loaves, and two skins of wine, and five cooked sheep, and five quarters of corn and a hundred packets of raisins, and two hundred cakes of figs, and loaded them upon asses, and said to the lad, 19 "Go on before me, I will follow after you." But she did not inform her husband Nabal. Now she rode on 20 her ass, and went down to the foot of the hills and saw David and his men advancing on her. So she approached them. And David said, "I never 21 broke the bargain;—I protected all that belonged to this fellow in the desert, and nothing was missing belonging to him, but he has returned me bad for good. May God 22 do this to the enemies of David, and add to this,¹ if I leave anything belonging to him at morning light, even an urchin behind the wall!"

Then Abigail was afraid of David; 23 therefore she hastened and dismounted from her ass, and fell down on her face, because of the anger of David, and bowed to him to the earth. Then she knelt at 24

¹ V. 22. "And add to this." The Hebrew evidently used some gesture when uttering this oath.—F. F.

- his feet and said, "Let the fault be to me, my Lord! and let your handmaid speak in your hearing,—and listen to the words of your hand-
- 25 maid. Let not my Lord lay to his heart about that blackguard, Nabal, for he is like his name,—a fool,—and folly is with him. But I, your handmaid, saw not the lads of my Lord,
- 26 whom you sent. So now, my Lord, by the life of the EVER-LIVING, by the life of your soul—oh! that the EVER-LIVING would restrain you from going to bloodshed, and save you from your own hand. But may your enemies be like Nabal, and whoever seeks to injure my Lord!
- 27 And this present here, which your servant has brought to my Lord,—give it to the lads who march after
- 28 the footsteps of my Lord. Overlook therefore the fault of your handmaid, for the EVER-LIVING will make for my Lord a safe home, for you fight the battles of the EVER-LIVING, my Prince, and harm will not meet
- 29 you all your time. When a man rises to pursue you to seek your life, then the life of my Lord will be treasured in the treasury of your EVER-LIVING GOD, while the life of your enemies will be slung from the
- 30 hand of the slinger. It will be so,—for the EVER-LIVING will effect for my Prince all the good He has promised to you, and will appoint
- 31 you to be a Leader to Israel. So let not this be an agitation and disturbance to the heart of my Prince, to cause him to shed needless blood. Let my Prince save himself from himself, and the EVER-LIVING will reward my Prince,—when you will remember your handmaid."
- 32 Then David replied to Abigail, "Thank the LORD of Israel Who has sent you to-day to meet me! And
- 33 bless your skill! And bless you who have prevented me to-day from bloodshed, and saving my hand from myself! For certainly by the life of
- 34 the EVER-LIVING, the GOD of Israel,—Who restrained me from injuring you,—if you had not been quick and come to meet me, there would not have been left to Nabal an urchin behind his wall this morning."
- 35 David then accepted what she had brought to him, and said to her, "Go in peace to your home. You see I have listened to your voice, and gladdened your face."

(B.C. 1055.) *Nabal's Death after a Drunken Bout.*

Abigail therefore went to Nabal; but 36 he was drinking in his house as at a royal feast, and the heart of Nabal was pleased with himself, and he was very drunk, so she told him nothing, great or small, until morning light. But in the morning when the wine 37 had gone out of Nabal, his wife informed him of these events, when his heart died in his breast, and he became like a stone; and ten days after, the 38 EVER-LIVING struck Nabal, and he died.

David marries Nabal's Widow Abigail.

When David heard that Nabal was 39 dead, he exclaimed,—“Thank the EVER-LIVING Who has avenged my insult on the head of Nabal, and restrained his servant from wrong, for the EVER-LIVING has returned the insults of Nabal upon his own head.” David also sent, and spoke to Abigail to take her as a wife, so David’s 40 officers went to Abigail at Karmel, and said to her, “David has sent us to you to take you to himself as a wife.”

Then she arose and bowed her face 41 earthward and said,—“I am your servant to attend to wash the feet of the servants of my Lord.” Then 42 Abigail prepared in haste and mounted her ass, and five of her maids went with her on foot, and marched after the messengers of David. Thus she became his wife. David also took Akhinoam of Jezraal, 43 and they were both his wives.

Saul, however, gave Mikal his 44 daughter, the wife of David, to Faltishen-Laish, who was from Galim.

(B.C. 1054.) *Saul again chases David.*

The Zifites then went to Saul at 26 Gibeah and said, “Do you know that David is in hiding in the hills of Khikalah opposite Jeshimon?” Saul 2 consequently arose and went down to the desert of Zif with three thousand men, the choicest of Israel, to hunt after David in the desert of Zif, and 3 Saul encamped in the hills of Khikalah opposite Jeshimon, by the road side. But David occupied the desert, and saw when Saul came after him towards

- 4 the desert. David also sent spies and learnt that Saul came resolutely.
- 5 David therefore arose, and came to the place where Saul was encamped, and David saw the place where Saul and Abner-ben-Ner, the commander of Saul's army, slept. But Saul slept within a barricade of waggons, with 6 his forces around them. So David addressed Akhimelek the Hittite, and Abishai-ben-Zeruiah, brother of Joab, and said, "Who will go down with me to Saul in the camp?" And Abishai replied, "I will go down with 7 you!" Therefore David and Abishai went to the army at night and saw Saul laid asleep within the barricade of waggons, with his spear stuck in the ground at his head, and Abner and the forces sleeping around them.

Abishai advises to murder Saul in his Sleep.—David refuses.

- 8 Then Abishai said, "God has to-day delivered your enemy into your hand, so now I will pin him at a stroke with a spear to the earth and not waken him."
- 9 But David answered his officer:—"You shall not destroy him. For who can raise his hand against the consecrated to the EVER-LIVING, and be blameless?" Then David added, 10 "By the life of the EVER-LIVING!—If the LORD struck him;—or his day came and he died; or he went down 11 to battle, and was killed! But it would bring trouble on me from the EVER-LIVING, if I raised my hand against the LORD'S consecrated!—However, take the spear that is by his head, and the jug of water, and let us be gone."
- 12 So David took the spear and the jug of water from beside the head of Saul, and went away with them; and none saw, and none knew, and none awoke, for they all slept. A deep sleep had fallen on them from the EVER-LIVING.
- 13 David then passed over the ford, and stood on the top of a hill at a distance with a great space between them, from where David called to the forces, and to Abner-ben-Ner, asking, "Are you there, Abner?"
- 14 When Abner rejoined and said, "Who are you, calling to the Commander?"
- 15 So David replied to Abner, "Are you not a man? And who is like you

in Israel? So why have you not guarded your master, the Commander? For a person has been to destroy the Commander—your Lord! By the life of the EVER-LIVING, it is not a good thing that you have done, for you are liable to death for not guarding your master, who is consecrated to the EVER-LIVING! So now, look for your Commander's spear and water jug, which were by his head!"

But Saul recognized the voice of 17 David, and asked, "Is that your voice, son David?"

And David replied, "It is my voice, 18 my Lord, Commander." And then he continued, "Why does my Lord hunt so after his servant? For what have I done? And what wrong is there in my hand? Let my Lord the 19 King listen therefore to what your servant says. If the EVER-LIVING has excited you, let me be a sweet perfumed offering;—but if any of mankind,—curse them before the EVER-LIVING for driving me out from the inheritance of the EVER-LIVING to herd with vagabonds, saying, 'Go! serve other Gods!' But now let not 20 my blood fall to the earth away from the presence of the EVER-LIVING. For what has the Commander of Israel come out to hunt? A single flea? as they hunt a partridge on the mountains?"

Then Saul answered, "I have done 21 wrong! Come back, my son David; for I will never injure you! since my life has been respected in your sight to-day. I have acted like a fool, and ten thousand times mad."

David replied and said, "Here is 22 the Commander's spear;—let one of the lads come over and take it, for 23 the EVER-LIVING rewards a man for his honesty and fidelity. Now as the EVER-LIVING gave you to-day to my power, and I refrained from lifting my hand against the consecrated to the EVER-LIVING, therefore as 24 your life was respected to-day in my eyes,—thus let my life be respected in the eyes of the EVER-LIVING, for He will deliver me from every trouble."

Then Saul said to David, "Son 25 David! you are noble! What you wish, you will accomplish by the self-command you have exercised!"

David then went his way, and Saul returned to his residence.

(B.C. 1054.) **David again goes to Philistia, and becomes a Favourite with King Akish.**

27 David, however, said in his heart, "I shall fall some day into the hand of Saul. Would it not be well for me to take refuge in the country of the Philistim? when Saul will give up hunting after me again in any of the districts of Israel, and I shall protect myself from his hand."

2 David consequently passed over, he and the six hundred men with him, to Akish-ben-Mauk, king of Gath, where David and his men settled in Gath with Akish, each with his family, and David with his two wives, Akhinoam the Jezraalites; and Abigail, the widow of Nabal, the Karmelites. And it was reported to Saul that David had fled to Gath, so Saul did not again hunt for him.

5 David afterwards said to Akish, "If, now, I have found favour in your sight, give me a residence in one of your country villages, and I will stay there,—for why should your servant live in the Royal City with you?"

(B.C. 1053.) **David made Governor of Ziklag by Akish.**

6 Akish consequently assigned to him at once Ziklag; (therefore Ziklag belongs to the kings of Judah to this day;) and the length of time that David stayed in the country of the Philistim was a year and four months. But David and his men went and plundered the Ghishurites, and the Gherzites, and the Amalekites, who were in the country which lies towards the Wall of the land of Mitzer. So David conquered the country, leaving neither men nor women alive, but taking the sheep, and cattle, and asses and camels, and clothing. Then returned and came to Akish.

10 And Akish asked, "Where have you been plundering this time?"

David answered, "Towards the south of Judah, and towards the south of the Irakhmalites, and to the south of the Kenites." For David did not let a man or a woman go with him to Gath, remarking "for fear they should tell of us, and say, 'David has done this!'" He, how-

ever, plundered in this way all the time he stayed in the country of the Philistim. And Akish believed David, reflecting, "He will make himself stink with his nation the Israelites, and then he will be my subject for ever."

It was at this time the Philistim assembled their forces for war with Israel, and Akish said, "I know that you will go with me to the campaign with your men?"

And David answered, "You know well enough what your servant will do!"

And Akish replied to David, "Certainly! Therefore I will appoint you as Captain of my guard all the time!"

(B.C. 1053.) **Saul expels the Soothsayers.**

When Samuel died, and all Israel had mourned for him, they buried him near Ramah, in his own village, and Saul drove away the Spirit-raisers, and the Soothsayers from the country.

(B.C. 1053.) **The Philistines prepare to assail Israel, and Saul is terrified at their fine Army, and seeks a Spirit-rapper to raise a Spirit to advise him.—Goes to the Witch of Endor.**

But the Philistim collected, and advanced, and encamped at Shunam. —Saul also assembled the forces of Israel, and encamped at Gilboa.

When Saul saw the camp of the Philistim, he feared and his heart trembled extremely. Saul consequently enquired of the EVER-LIVING, but the EVER-LIVING did not answer him, neither by dreams, nor by visions, nor by prophets.¹ Consequently Saul said to his officers, "Seek me a woman who possesses a divining spirit, and I will go and enquire of her."

And his officers replied to him, "There is a woman at En-dor² who possesses a spirit."

¹ Rectlers or Instructors.—F. F.

² V. 7. This word in Hebrew has a double meaning. In one, it means "The House Well," In another "No result," that is "No good."—H. B. and F. F.

8 Then Saul stripped, and clothed himself in different clothes, and went, he and two officers with him, and came to the woman at night, and said to her, "Will you call to a spirit for me now, and bring to me whoever I tell you?"

9 But the woman replied to him: "What! when you know what Saul has done?—who has driven the Spirit-raisers and the Scientists from the country! So why do you seek for my life, to get me killed?"

10 Then Saul swore to her by the EVER-LIVING, saying, "By the EVER-LIVING LIFE nothing hurtful shall happen to you for the affair."

11 So the woman asked him, "Whom shall I bring up to you?"

And he replied, "Bring up Samuel to me!"

12 And when the woman saw Samuel, she shrieked with a loud voice, and said to Saul, "Why have you deceived me? You are Saul!"

13 But the King answered her, "Fear not for me!—Who?—What have you seen?"

The Spirit of Samuel appears.

And the woman said to Saul, "I saw Divine Messengers ascending out of the earth!"

14 He then asked her, "What is he like?"

She replied, "An old man is now coming up! And he is covered with a cloak!"

And Saul recognized that it was Samuel! and fell face forward to the ground, and was terrified.

15 Then Samuel said to Saul, "For what have you disturbed me to bring me up?"

And Saul replied, "I am in great distress! for the Philistines are at war with me, and GOD has turned from me, and answers me no more, neither by means of Instructors, nor by dreams:—so I called to you to tell me what to do!"

16 Samuel then asked: "And for what do you enquire of me, when GOD has turned away, and is far from you? The EVER-LIVING will do to you, as He said through me! For the EVER-LIVING has taken the Commandership from your hand, and will give it to your neighbour,—to 18 David. Because you did not listen

to the voice of the EVER-LIVING, and did not execute His deep wrath upon the Annalekites, therefore the EVER-LIVING has brought this trouble to you to-day! The EVER-LIVING also will give Israel, with you, into the hands of the Philistines. And tomorrow you shall be with me! The EVER-LIVING will also give the camp of Israel into the hand of the Philistines."

Saul then immediately fell down to the earth, for he could not stand, and was greatly terrified at the words of Samuel; beside there was no strength in him, for he had not eaten food all that day, and all that night. But the woman came to Saul in great terror and agitation and said to him,

The Witch pities Saul in his Despair.

"You see your servant has listened to your voice, and I have placed my life in my hand, and have listened to the request you made me,—therefore listen now yourself to the voice of your servant, and I will put before you a mouthful of food, so eat it, and it will strengthen you that you can go on your way."

But he refused, and said, "I will not eat."

His attendants, however, urged him, and the woman also. He therefore listened to their voices, and arose from the ground, and rested upon a couch, and the woman, having a fat calf in the stable, hastened and killed it, and took flour and kneaded, and baked biscuits, and approached Saul and his attendants, and they ate, and arose and went away in the night.

(B.C. 1054.) David volunteers to fight for the Philistines, but the Generals refuse him.

The Philistines had now assembled 20 all their forces at Afak, and Israel had encamped at the Well which is in Jezrael. And the forces of the 2 Philistines advanced by battalions and regiments, but David and his men were with Akish in the rear. The Generals of the Philistines, 3 however, asked, "Who are these Hebrews?"

And Akish answered the Generals

of the Philistim, "Is not this David, the officer of Saul, King of Israel, who has been with me for this year or two, and I have not found in him any fault from the day he deserted until now."

- 4 The Generals of the Philistim, however, collected about him, and the Generals of the Philistim said to him, "Send the man away, and let him go to his residence, where let him be retained, for he shall not advance with us to the campaign, lest he betray us in the campaign. For how could he reconcile himself to his Prince? Would it not be by the heads of our men? Is not this David about whom they churshed with dances saying,—

'Saul has slain his thousands
And David his ten thousands?'

- 6 Akish consequently summoned David, and said to him, "By the EVER-LIVING LIFE, in my opinion you have been right and good in your intercourse with me in the camp! Nor have I found anything wrong about you from the day you came up to me until this time; but the opinion of the nobles is not good about you. 7 Therefore return, and go away quietly, and create no offence in the sight of the Philistim lords."
- 8 David, however, asked Akish, "Why? What have I done? What have you found in your servant, from the day I came to you until this day, that I may not go and fight the enemies of my Lord the King?"
- 9 But Akish answered and said to David, "I acknowledge you are as good in my opinion as a messenger of God. The generals of the Philistim, however, say 'He shall not advance with us to the campaign.' 10 So now rest till the morning with the servants of your Prince who came with you, but arise at dawn of light with them and depart."
- 11 Consequently David and his men rested until they marched at dawn to return to the country of the Philistim. Then the Philistim advanced to Jezrael.

(B.C. 1054.) David returns to Ziklag, and finds it had been captured by the Amalekites.—He pursues them.

- 80 But when David and his men arrived at Ziklag on the third day,

they found that the Amalekites had devastated the south, up to Ziklag, and attacked Ziklag, and burnt it with fire, and captured the women 2 who were in it, from the least to the greatest. They did not kill a single person, but carried them off and departed. So when David and his 3 men came to the town they saw it burnt by fire, and their wives, children and daughters carried off. Then 4 David and the people who were with him lifted up their voices and wept, until there was no more strength in them to weep. The two wives of 5 David also were captured, Akhinoam the Jezraelitess, and Abigail the widow of Nabal, the Karmelite, and 6 it troubled David greatly, for the people threatened to stone him, for the soul of all the forces was bitter because of their sons and daughters, but David relied upon his EVER-LIVING GOD.

David consequently said to Abiathar 7 the Priest, son of Ahimalek, "Bring me the ephod." And Abiathar brought the ephod to David, and 8 David enquired of the EVER-LIVING asking, "Shall I pursue this troop? And can I overtake them?" When He replied to him, "Follow; for you shall overtake, and deliver." There- 9 fore David and the six hundred men with him marched, and came to the canal at the Wall, where part halted. But David and four hundred men 10 continued the pursuit, whilst two hundred men, who were exhausted, halted at the passage of the canal of the Wall. And they found a man, an 11 Egyptian, in the field, and took him to David. They gave him food, and he ate, and they quenched him with water. They also gave him a slice 12 of fig cake, and two bunches of raisins, and he ate, and his energy returned to him, for he had not eaten food nor drank water for three days and three nights.

David then asked him, "Who are 13 you? or from where?"

And he answered, "I am a young Egyptian, the slave of an Amalekite, and my master abandoned me three days ago, because I broke down. We 14 had devastated the pastures of the Khithites as high up as Judah, and the pastures of Kaleb, and we burnt Ziklag with fire."

David next asked him, "Will you 15 guide me to this gang?"

And he replied, "Swear to me by God that you will not kill me, and not give me up to the hand of my master, and I will lead you to that gang."

- 16 So he led them. And they were scattered all over the ground eating and drinking, and feasting upon the great booty they had taken from the country of the Philistim, and from
17 the land of Judah. David therefore assailed them with spirit from the evening to the next day, and none of them escaped except four hundred young men who mounted on camels
18 and fled. Then David rescued all the Amalekites had taken, and David
19 also rescued his two wives, and they lost no one, small or great, of their sons or daughters. And the plunder, and all that they had taken with
20 them David got back. But David took all the sheep and cattle they drove out from that camp to himself, and said "This is David's booty."
21 But when David approached the two hundred men, who had been exhausted by the march after David, and who stayed by the canal of the Wall, they came out to meet David and the force with him, and David came to them and wished them health.

(B.C. 1054.) *David fixes the Palm of War Prizes.*

- 22 But all the vile and blackguardly fellows among those who marched with David objected and said: "Because they did not go with us, none of the booty that we have captured shall be given to them, except to each one his wife and children. Let them take them and be off!"
23 David, however, said, "You shall not do so, brothers, since the EVER-LIVING has given it to us, and has guarded us, and delivered the gang
24 who fell upon us into our power. And who will listen to this talk of yours? As for the share of the man who goes into battle, and the share of him who stays with the baggage, both shall be equal."
25 So from that day forwards it was fixed as an institution and decree for Israel until this time.
26 When David arrived at Ziklag he sent part of the booty to the princes of Judah his neighbours, saying, "Here is a present to you from the

plunder of the enemies of the EVER-LIVING." To those also in Bethel 27 and those in Ramah-Negeb, and those in Jathir, and those in Ashema, and those in Rakal, and those in the 28 villages of the Irakhmali, and to those in the villages of the Kenites, and those in Kharmah, and those in Korashon, and to those in Athak, and to 31 those in Khebron, and to all the places where David had been with his men.

(B.C. 1054.) *The Battle of Gilboa.*
—*Defeat and Death of Saul and his Sons.*

But the Philistim fought with 31 Israel, and the men of Israel fled before the Philistim, and fell routed on the mountains of Gilboa. Thus 2 the Philistim defeated Saul and his sons; and the Philistim killed Jonathan, and Abinadab, and Melkishua, the sons of Saul. Then the battle 3 rested upon Saul, but the archers advanced upon him with their bows, and he was grievously wounded by the archers. Saul consequently said 4 to his squire, "Draw your sword and stab me with it, for fear these foul fellows should come and stab me, and outrage over me!"

But his squire refused, for he was in great terror, so Saul took the sword and fell upon it.

And when his squire saw that Saul 5 was dead, then he also fell upon his sword, and died with him.

Thus Saul died with his three sons, 6 and his squire, and all his guards in one day.

But when the Israelites who were 7 beyond the valley, and beyond the Jordan, saw that the army of Israel was routed, and that Saul and his sons were dead, they abandoned the villages and fled, and the Philistim came and occupied them.

When it was morning the Philistim 8 came to strip the slain, and found Saul and his three sons fallen on the mountains of Gilboa, so they cut off 9 his head, and stripped off his armour, and sent around the country of the Philistim to proclaim the good news in the temples of their idols, and to the people. Then they placed his 10 arms in the Temples of Ashtaroth, and hung up his body upon the walls of Bethshan. But the inhabitants of 11 Jabesh Gilad heard about it, and

- what the Philistim had done to Saul.
12 Consequently all the brave men arose, and marched all night, and took the body of Saul, and the bodies of his sons from the walls of Bethshan, and brought them to Jabesh, and burnt them there. They afterward took 13 the bones and buried them under the tamarind tree in Jabesh, and mourned seven days.

END OF FIRST BOOK OF SAMUEL.—BOOK III, OF THE HISTORY OF ISRAEL.



THE HISTORY OF ISRAEL AND JUDAH.

BY ISAIAH-BEN-AMAZIAH THE PROPHET.

(See Second Chronicles, Ch. 32, v. 32.)

BOOK IV.

THE PERIOD OF SAMUEL.

THE SECOND BOOK OF SAMUEL.

(B.C. 1054.) *The Defeat at Gilboa reported to David.*

1 **I**T was after the death of Saul, when David was resting from the defeat of the Amalekites for two days, after
2 David had returned to Ziklag, that on the third day a man came from the camp of the army of Saul, with his clothes torn, and earth on his head, and when he reached David he inclined to the earth and bowed.

3 Then David asked him, "Where do you come from?"

And he replied, "I have escaped from the Camp of Israel."

4 "What has been the event?" David asked him further. "Inform me, I pray."

When he replied, "Both the regular soldiers, and also ten thousand of the militia have fallen, and Saul has been killed, and Jonathan his son is dead!"

5 Then David asked the young man, "Can you tell me if you know how Saul was killed, and Jonathan his son?"

6 And the youth related to him, "I happened to be upon the hill of Gilboa, and saw Saul leaning on his spear, and the chariots and horsemen

7 were charging down upon him. And he looked behind him, and saw and called to me, when I replied, 'I am
8 here!' Then he said to me, 'Who are you?' And I answered him, 'I
9 am an Amalekite.' When he said,

'Stand by and kill me, for I am seized with terror and all my spirit has left me.' So I stood by him and
10 killed him. Then I examined who he might be after he had fallen, and took the coronet which was on his head, and the bracelets from his arms, and have brought them here to my lord!"

Then David seized his robes and tore
11 them, and all his men who were with him did the same; and they mourned
12 and wept and lamented until the evening over Saul, and over Jonathan his son, and over the army of the
13 EVER-LIVING, and over the House of Israel who had fallen by the sword.

David afterwards asked the young
13 man, "Will you inform from where you come?"

"And he answered, "I am the son of a foreigner, an Amalekite."

Then David said to him, "Were you
14 not afraid to stretch out your hand to destroy the consecrated to the
15 LORD?" And David called to one of his lads, and said, "Go up to and
16 assail and kill him!" And David said to him, "Your blood is on your own head, for your mouth gave evidence against you!—saying, 'I killed the LORD's anointed!'"

David also chanted this elegy over
17 Saul and his son Jonathan, and
18 ordered the tribe of Judah to be

taught archery, as it is recorded in the History of the Heroes.

ELEGY UPON SAUL AND JONATHAN.

- 19 "Have not the glorious heroes fallen,
Israel, upon your hills?
20 Tell it not in the city Gath!
Publish it not in the streets of
Askalon!
Lest it gladden Philistia's daughters,—
Lest the girls of the vile rejoice!
21 Let no dew fall on the hills of
Gilboa,
Or rain on the high land fields!
For there the hero's shield was cast,
Saul's shield unprotected by oil!
22 From the blood of the wounded,—
From the strength of the brave,—
The bow of Jonathan turned not
away;
Nor Saul flashed his sword in vain!
23 Saul and Jonathan loved and were
friends in life,
And in death they were not divided.
They had the voices of eagles,
They were as lions strong!
24 Daughters of Israel, weep for Saul;
Who clothed you with many jewels;
Put not on your gold and gems!
25 For the heroes are fallen in war,
With Jonathan, matchless in might!
26 I grieve for you, my brother Jonathan!
Pleasant to me was your wonderful
love,—
It surpassed the love for women.
27 How have the mighty fallen!
And the arms of the warrior failed!"

(B.C. 1055.) **David asks of God whether he should seize a Fort in Judah?**

2. And after that David inquired from the EVER-LIVING, saying, "Shall I go up to one of the Forts of Judah?"
When the EVER-LIVING answered him, "Go up."
Then David asked, "To which shall I go up?"
And the EVER-LIVING replied to him, "To Hebron."
3 So David went up, with his two

wives Akhinoam, the Jezraelitess, and Abigail, the widow of Nabal the Karmelite, and the men who were 3 with him accompanied David each with his family, and settled in the City of Hebron. Then the men of 4 Judah came and consecrated David as King over the House of Judah, and informed him that the men of Yabesh Gilad had buried Saul.

David therefore sent messengers 5 to the men of Yabesh Gilad, and said to them, "May you be blessed by the EVER-LIVING for showing this kindness to your Prince, to Saul, and burying him. May the EVER- 6 LIVING therefore show you kindness and truth, and I also make you this present, on account of what you have done. Strengthen your hand, and 7 also be brave men, although your lord, Saul, is dead. But as for me, the House of Judah have consecrated me king over themselves."

But Abner-ben-Ner, the commander of Saul's army, took Ishbosheth, the son of Saul, and brought him to the camp, and he reigned over 9 Gilad, and Asher, and Jezraal, and Ephraim, and Benjamin, and over all Israel.

(B.C. 1054.) **History of Ishbosheth.**

Ishbosheth the son of Saul was 10 forty years old at his coronation over Israel, and was king two years. But Judah followed David, and the period 11 of time that David was king in Hebron was seven years and six months.

(B.C. 1053.) **The Treachery of Joab, and outbreak of War between Judah and Israel.**

Abner-ben-Ner and the servants of 12 Ishbosheth, son of Saul, went out from Makhaniim to Gibaon, and 13 Joab, David's officer, went out and advanced to the pool of Gibaon simultaneously, and he occupied one side of the pool, and they the other side. Then Abner said to Joab, 14 "Let the lads get up and make sport before us."

When Joab answered, "Let them get up."

So they arose, and passed over to 15 the number of twelve for Benjamin, and Ishbosheth the son of Saul, and twelve from the servants of David, and they seized each on the hand of 16

his antagonist, and stabbed into the side of his antagonist, and they fell down together. So they named that place Traitors' rock. It is near Gibeon.

- 17 Consequently there arose an extremely fierce battle on that day, and Abner and the Generals of Israel retired before the troops of David. And there were three sons of Zeruiah there, Joab, and Abishai, and Ashahel, and Ashahel was swift of foot, like a wild stag; so Ashahel ran after Abner, and did not turn from his path to the right or the left from following Abner. But Abner turned on himself, and asked, "Is that you, Ashahel?" And he replied, "It is."
- 21 Then Abner said to him, "Turn to your right, or to your left, and seize one of the fellows for yourself, and take his armour."

But Ashahel would not turn from following him.

- 22 So Abner again said to Ashahel, "Turn from following me! Why must I strike you to the earth? For then I could not lift up my face to your brother Joab!"

- 23 But he refused to turn away, so Abner struck him with the butt of his spear on the belly, and the spear went through to his back, and he fell there and died terribly. And when the forces arrived at the spot where Ashahel had fallen and died, they halted. But Abishai and Joab pursued Abner till sunset; and at sunset they had reached Gibath-amah, which is opposite Gikha, on the way to the Desert of Gibeon. And there the Benjaminites collected to Abner, and formed into line, and stood on the top of the hill, whence Abner called to Joab and said, "Must the sword devour for ever? Do you not know that it will be a bitterness to you hereafter, that you have not ordered the forces to turn back from pursuing your own countrymen?"

- 27 When Joab answered, "By the life of GOD! If you had not spoken, the forces should not have ceased from pursuing their countrymen until the morning."

- 28 Then Joab signalled by the trumpet, and all the force halted, and pursued Israel no farther, and did not continue the battle. So Abner and his men marched towards the Arbah all that night, and crossed the Jordan, and went to Bithron, whence they arrived at Makhanim.

Joab also returned from the pursuit of Abner, and collected the whole of his forces, and found there were lost from David's servants nineteen men, and Ashahel. But David's troops wounded of Benjamin, and Abner's men, three hundred and sixty, and killed sixty. They also took up Ashahel, and buried him in the grave of his father in Bethlehem. Then Joab and his men marched all night, and day broke to them in Hebron.

The war extended, however, between the house of Saul and the house of David; and David advanced and strengthened, but the house of Saul became weaker.

David, also, had sons born to him in Hebron, of whom the eldest was Amnon from Akhinoam, the Jezraelitess, and the second Kilab, from Abigail the widow of Nabal, the Karmelite, and the third Abshalom, the son of Makah, the daughter of Thalim king of Ghishur, and the fourth Adoniah, the son of Hageth, and the fifth Shifatias, son of Abital, and the sixth Ithram, by Agla of the wives of David. These were born to David in Hebron.

But the war continued between the House of Saul and the House of David, and Abner was the strength of the House of Saul.

Quarrel between Abner and Ishbosheth about Rizpah, a widow of Saul.

Saul, however, had a slave wife, and her name was Rizpah, the daughter of Avah.

And he asked Abner, "Why have you gone to that slave-wife of my father?"

But Abner was very angry at the words of Ishbosheth, and exclaimed, "Am I a dog's head,—who have shown kindness to the House of Saul, your father, and his relatives, and friends, instead of to Judah, and have not delivered you to the hand of David, that you accuse me of sin to-day with that woman? May the EVER-LIVING do so to Abner, and more than that,—if, according to what the EVER-LIVING has promised to David, I will not do for him, and transfer the Army from the House of Saul, and establish the throne of David over Israel and Judah, from Dan to Beersheba." And he was not able in return to reply a word to Abner, for he was afraid of him.

(B.C. 1048.) Abner intrigues with David.—His Murder and Burial.

- 12 Abner consequently sent messengers privately to David to ask, "Whose is the country?" and adding, "Make your bargain with me, and I will give my hand to you to turn all Israel to you!"
- 13 And he replied, "Right! I will make a bargain with you. Only one thing I will demand of you, that is, you shall not see my face unless you bring into my presence Mikal, Saul's daughter, when you come to see me."
- 14 Then David sent ambassadors to Ishbosheth the son of Saul, to say, "Give me my wife Mikal, whom I acquired by a hundred foreskins of the Philistim."
- 15 So Ishbosheth sent, and took her from her husband—from Hathi-ben-Losh. But her husband went along with her, and wept with her to Bakhurim, where Abner said to him, "Be off! Go back! and be quiet!"
- 17 Then Abner's plan was to say to the judges of Israel, "Formerly you were seeking David to be king over you; so now effect it, for the EVER-LIVING has spoken to David, saying, 'By the hand of David My servant, I will rescue My People Israel from the power of the Philistim, and from the power of all their enemies.'"
- 19 Abner also whispered in the ears of Benjamin. At last Abner sent to tell David privately in Hebron that all was ready in the ears of Israel, and all was good in the opinion of Benjamin.
- 20 Then Abner himself went to David at Hebron with twenty officers, and David made a feast for Abner and the officers who were with him.
- 21 Abner afterwards said to David, "I will arise, and go, and bring to your majesty the representatives of Israel, and they will make a treaty with you, when you can reign in all your soul's desires."
- David then took leave of Abner, and he departed in peace.
- 22 Just then, however, a detachment of the troops of David arrived with Joab, and brought a great booty with them. Abner was not, however, in Hebron with David, for he had taken
- 23 leave and gone quietly. When Joab and all the army with him arrived, they informed Joab, saying, "Abner-ben-Ner has been with the king, but

he has taken leave of him, and he has gone away in peace."

Then Joab went to the king and demanded, "What have you done? Why has Abner been to you, and you have let him go! And he has departed in peace! Do you know 25 Abner-ben-Ner? He came only to pump you,—and to learn your purposes and plans!"

Then Joab went out unknown to 26 David and sent messengers after Abner, and they brought him back from the well of Sirah. (But David did not know it.) So Abner returned 27 to Hebron, and Joab met him in front of the gate, and spoke to him pleasantly,—then stabbed him in the belly, and killed him on account of the blood of Ashabel his brother.

When David afterwards heard of 28 this, he exclaimed, "I and my kingdom are completely guiltless before the EVER-LIVING of the blood of Abner-ben-Ner. Let there rest on 29 the head of Joab, and on all the house of his father, sickness and disease, and convulsion, and sword-stroke, and want of bread!"

Thus Joab, and Abishai his brother 30 murdered Abner because of the death of Ashabel their brother, at Gibeon in battle.

But David said to Joab, and to all 31 the force that were with him, "Tear your clothes, and gird on sackcloth, and mourn for Abner," and King David went after the bier. So they 32 buried Abner in Hebron, when the king lifted up his voice and wept at the tomb, and all the army wept.

The king also lamented Abner, and 33 said:

(B.C. 1048.)

ELEGY ON ABNER.

"Abner! How like a flower you
fade in Death!
Your hands unbound, your feet 34
not chained together!
For, falling, by the sons of crime,
you fell!"

And all the forces continued to weep over him.

When all the army brought food to 35 David to eat on that day, they heard David say, "May GOD do so to me, and more than that, if before the sun sets I taste of food of any kind whatever!"

- 36 So all the army admired and approved all the king did. It was good
 37 in the opinion of the forces. And all the army, and all Israel, recognised at the time that the king had not caused the death of Abner-ben-Ner.
 38 The king also said to his Ministers, "Do you not know that a Prince and a Great Man has fallen to-day in
 39 Israel? And I, the king, am weak and feeble, and these men, the sons of Zeruiah, overpower me? May the EVER-LIVING make repayment of the wrong they have done to their neighbour."

Terror in Israel on hearing of Abner's Murder.

- 4 When the son of Saul heard that Abner had been killed in Hebron, his, and all Israel's, hands dropped
 2 down. But there were two men, Generals of Division to the son of Saul,—the one named Banah and the other Rekab, sons of Rimmon the Barothite,—of the tribe of Benjamin (for Baroth had been assigned to
 3 Benjamin, but the Barothites removed to Githim and are settled there until to-day.)¹
 4 But Jonathan the son of Saul had a son, a cripple, who was five years old when news came from Jazrael about Saul and Jonathan, and his nurse took him up and ran away, but in the hurry of flight she fell, and he was lamed, so he was named Mefibosheth.²
 5 These sons of Rimmon the Barothite, Rekab and Banah, went secretly one day to the palace of Ishbosheth, when he was lying on his couch at noon,
 6 and arrived at the interior of the palace through the corn stores. Then both Rekab and Banah his brother
 7 crawled slyly, and came to the chamber where he lay upon his couch in his sleeping room, where they stabbed and killed him, and cut off his head. They then took

¹ Vv. 3, 4. The lines in parentheses are, I think, the note of some old transcriber, not part of the historian, Isaiah's, text, for they break the narrative. They are probably intended to explain the fact of a son of Jonathan escaping from the hands of the murderers in this Revolution, and being pensioned several years after by David, which is recorded subsequently, in Ch. 9, v. 1, of this book.—F. F.

² "The Cripple."

his head and went off and travelled all night, and brought the head of 8 Ishbosheth, the son of Saul, to David at Hebron, and said to the king, "Here is the head of Ishbosheth-ben-Saul, your enemy, who sought your life, which the EVER-LIVING has given to our Prince, the King. You are revenged to-day on Saul and his race!"

But David replied to Banah and 9 his brother, sons of Rimmon the Barothite, and said to them, "By the life of the EVER-LIVING, Who rescued my life from all its distress, when a man reported to me, 'Saul 10 has been killed,' as though it would be pleasant in my opinion,—I seized that man, who brought me that news, and ordered his execution in Ziklag.—You villains have murdered a good 11 man in his own house upon his bed! So now I will require his blood from your hands, and I will rid the earth of you!"

David then commanded his at- 12 tendants, and they slew them, and cut off their hands and feet, and hung them up by the pool in Hebron. But they buried the head of Ishbosheth in the tomb of Abner at Hebron.

(B.C. 1048.) David elected King.

All the tribes of Israel then came 5 to David at Hebron and addressed him, saying, "Formerly, when Saul 2 was king over us, you led out and brought back Israel. And the LORD said to you, 'You shall shepherd My People of Israel,'—so, therefore, become now the Leader of Israel."

All the Judges of Israel also came 3 to the king at Hebron, and King David made a treaty with them before the EVER-LIVING and all Israel rejoiced with King David.

David was thirty years old at his 4 election as king, and was king forty years. He was king over Judah in 5 Hebron seven years and six months, and king in Jerusalem thirty-three years over all Israel and Judah.

(B.C. 1043.) History of David, as King or Commander of United Israel.

When the king and his Generals 6 marched against Jerusalem, the Jebusites occupied the district, and

- they taunted David, saying, "Do not come here! for the lame and the blind and the crippled can say, 'David shall not enter here!'"
- 7 David, however, captured the suburb of Zion,—(which is now the City of David), and David at the time the Aqueduct was captured said, "Destroy all the Jebusites, and the lame and the blind, hated of David's soul, because they said, 'The blind and the lame can prevent you entering our place!'"
- 9 David afterwards settled in the Fortress, and walled around it from Miloa to his palace. Thus David advanced and became great, and the EVER-LIVING GOD fought for him.
- 11 Khiram,¹ king of Tzur,² also sent to David cedar wood and workmen in wood, and stone cutters, and they built David a palace; for David knew that the EVER-LIVING had fixed his kingship over Israel, and that He had raised him to the kingship over His People Israel.
- 13 David also married slave-wives, and wives from Jerusalem, after he came from Hebron, and they also bore David sons and daughters.
- 14 These are the names of those borne to him in Jerusalem,—Shamma, and Shobab, and Nathan, and Sholomon
- 15 (Solomon) and Ibkhaz, and Alishua, and Nefeg, and Jafia, and Alishama, and Alaida, and Alifalet.

(B.C. 1047.) *The Philistines assail David.*

- 17 When the Philistim heard that David had been consecrated king over Israel, the Philistim forces advanced to assail David, but David heard of it, and proceeded to the frontier, where the Philistim had posted themselves on the plain of Refaim. Then David enquired from the EVER-LIVING, "If I attack the Philistim, will You give them into my power?"
- And the EVER-LIVING replied, "Attack,—for I will give the Philistim into your power."
- 20 So David went to Bal-frashim and fought there, and said, "LORD, sweep my enemies before me as water

sweeps!" Therefore the name of that place is called Sweep-ton.¹ The Philistim also abandoned their idols, and David and his men carried them away.

The Philistim, however, again advanced and encamped on the plain of Refaim; when David enquired of the EVER-LIVING, and He answered, "Do not advance. Turn their rear, and come upon them opposite the Valley of Weeping. And when you hear the sound of marching at the heads of the Valley of Weeping, then rush forward, for the EVER-LIVING will advance before you to defeat the army of the Philistim!"

David consequently did as the EVER-LIVING commanded, and defeated the Philistim at Geba on the road to Gazer.

(B.C. 1042.) *David brings the Ark of the Covenant to Jerusalem, and imprisons his Wife Mikal.*

David afterwards assembled all the gentry of Israel, thirty thousand.

Then David arose, and marched with all his army from Bali of Judah to bring up from there the Ark of GOD, where the name of the EVER-LIVING POWER, who rests above the Kerubim, is called upon. And they placed the Ark of GOD upon a waggon, and carried it from the house of Abinadab which was on the Hill. And Uza and Akhio, sons of Abinadab, the priests, were with the new waggon, and brought it from the house of Abinadab on the Hill, bearing the Ark of the EVER-LIVING GOD. But Akhio walked before the Ark, with David and all the House of Israel rejoicing before the EVER-LIVING, with boughs of trees, and harps and lutes, and trumpets, and timbrels and cymbals. When they came to the paved square, and Uzah was driving the Ark of GOD, he seized hold of it, for the bullocks stumbled. But the EVER-LIVING was angry with Uzah, and GOD struck him there from the seat, and he died on the spot beside the Ark of GOD.

Then David was terrified because the EVER-LIVING had suddenly crushed Uzah. (And that place is called "Uzah's crush" to this day.)

¹ Hiram.

² Tyre, as Grecianized, and which barbarizing of the name has been continued through Latin versions to our English ones.—F. F.

¹ Bal-frashim.

² V. 8. "Uzah's crush" is an ancient editor's note.—F. F.

- 9 And David was afraid of the EVER-LIVING at the time, and said, "The Ark of the EVER-LIVING shall not come to me!" So David would not take with him the Ark of the EVER-LIVING to the City of David, but placed it in the house of Abd-Edom the gardener, and the Ark of the EVER-LIVING remained in the house of Abd-Edom the gardener three months. Then the EVER-LIVING blessed Abd-Edom and all his family.
- 12 And it was reported to King David that "The EVER-LIVING had blessed the house of Abd-Edom, and all that belonged to him for receiving the Ark of God." So David went and brought up the Ark of God from the house of Abd-Edom, with rejoicing, to the City of David.
- 13 But when the bearers of the Ark of the EVER-LIVING had advanced six steps, they sacrificed a bullock and fat calf, and David danced with all his might before the EVER-LIVING; and David was clothed with an ephod. Thus David and all the House of Israel brought up the Ark of the EVER-LIVING with cheering and sound of trumpets, but when the Ark of the EVER-LIVING came to the City of David, Mikal the daughter of Saul leaned and looked out of a window and saw King David skipping and dancing before the EVER-LIVING, and she despised him in her heart.
- 17 Thus they brought the Ark of the EVER-LIVING, and set it in its place within the Pavilion which David had erected for it. Then David offered burnt-offerings and thank-offerings before the EVER-LIVING. When David had completed the burnt-offerings and thank-offerings, he blessed the people in the name of the EVER-LIVING POWER. He also distributed to all the people, to all collected from Israel,—both men and women,—a loaf of bread, and a horn of wine, and a cake; then all the people returned each to his house.
- 20 When Mikal the daughter of Saul came to meet David, she said; "How dignified the king of Israel was to-day, when he exhibited himself to the eyes of his servant girls as common fellows exhibit themselves!"
- 21 But David replied to Mikal, "It was before the EVER-LIVING, who chose me instead of your father! and instead of all your house, and

commanded me to be guardian over all the people of the EVER-LIVING,—over Israel,—so I sported before the EVER-LIVING. And I will degrade myself more than that, and will humble myself in my own eyes, but by the servant-girls whom you mention I shall be honoured! But for Mikal the daughter of Saul,—there shall be no child for her to the day of her death!"

(B.C. 1041.) David Proposes to Build a Temple.

But when the king dwelt in his palace, and the EVER-LIVING had given him peace all round from his enemies, then the king said to Nathan the prophet, "See, I now rest in a palace of cedar, but the Ark of God remains under curtains."

When Nathan answered the king, 3 "All that is in your heart, do it, for the EVER-LIVING is with you."

But in that night the message of 4 the EVER-LIVING came to Nathan, saying, "Go and speak to My servant 5 David to say, 'Thus says the EVER-LIVING, Will you build Me a house to dwell in, when I have not rested in a 6 house from the days I brought Israel up out of the Mitzraim to this day, but have marched with a pavilion and tabernacle, in which I have 7 travelled with the forces of the Children of Israel? Have I spoken to the one tribe of Israel whom I commanded to shepherd My People Israel, to ask, Why have you not built Me a palace of cedar?'"

"Consequently now say this to My 8 servant David, 'Thus says the EVER-LIVING POWER, I took you from following after the sheep to become a Leader over My People Israel, and 9 I have been with you wherever you went, and have defeated your enemies before you, and made your name great, like the name of those famous on the earth; I have also provided a 10 position for My People Israel and planted them, and they shall rest in it, and never fear, nor shall the sons of Evil again afflict as formerly. But 11 from the day when I dictated a Constitution to My People Israel, and gave you rest from all your enemies, did the EVER-LIVING enquire, What house will you make for the LORD? Your days, however, shall be com- 12 pleted, and you shall sleep with your

- fathers, but I will raise an heir after you who shall come from your loins, and I will fix him in your kingship.
- 13 He shall build a house to My name, and I will establish the throne of his kingship for ever! I shall be his Father, and he will be My son. He will be a guide to the wandering; and I will cause him to correct men with a staff, and the sons of Adam with a touch, and I will never turn my friendship from him, as I turned it from Saul, when I caused it to turn from him to you; for your House, and your kingship shall endure for ever. Your throne shall be established for ever."
- 17 All these words, and all this vision, Nathan related to David.
- 18 King David consequently went and sat before the EVER-LIVING and said, "Who am I, LORD, my Prince? and who was my father, that You have brought me so far? But even this is little in Your sight, SUPREME LORD, for You have promised also to extend the house of Your servant, and to show this to a man, SUPREME LORD. So why again should David speak to You further, since You know
- 20 Your servant, SUPREME LORD? For according to Your promise, and Your heart, You have given all this greatness to glorify Your servant. Therefore I magnify You, EVER-LIVING GOD, for there is none like You, and there is no GOD except You, from all
- 23 that we hear with our ears. And who are like Your People Israel? A singular nation in the earth, to whom a God comes to instruct it, as a People, and to fix a fame upon it, and to effect for it the mighty works and wonders in Your land, in the presence of Your People, whom You redeemed from the heathen of Mitzraim and their gods. And established the People of Israel for Yourself, as a People for ever. And You are become their EVER-LIVING GOD.
- 25 "And also, EVER-LIVING GOD, the promise You have promised to Your servant, and to his house, to fix it for ever,—do what You have promised,—and he will magnify Your name for ever, proclaiming the EVER-LIVING GOD of Hosts, the GOD over Israel. So let the house of Your servant David, EVER-LIVING, be
- 27 established before You. For You, EVER-LIVING POWER, the GOD of Israel, have opened the ear to Your

servant, when he said, 'I will build You a house;' therefore let Your servant find the heart to pray this prayer to You; for You, EVER-LIVING LORD, are the GOD, and Your promises will become true, and also this good promise to Your servant. Therefore You have begun to bless the family of Your servant, that it may exist for ever before You;—for You, EVER-LIVING LORD, have promised, and with Your blessing have blessed the family of Your servant for ever."

(B.C. 1040.) *David Conquers Philistia.*

It was after this that David attacked the Philistim and subdued them, when David took their metropolis from the Philistim.

(B.C. 1040.) *David Conquers Moab.*

He also attacked Moab and appointed a land-tax upon their farms, and imposed two taxations: one instead of inflicting death; and a tax for tribute whilst they lived. Thus the Moabites became David's subjects, and paid tribute.

(B.C. 1040.) *David Defeats the King of Zobah.*

David next defeated Hadadazer, king of Zobah¹ on his march to recover his power upon the river Euphrates, when David captured one thousand seven hundred of their chariots, and twenty thousand footmen. But David destroyed all the chariot horses and only preserved a hundred chariots.

(B.C. 1040.) *David Conquers Mesopotamia, the Aram, and Edom.*

The Arami of Damask, however, came to assist Hadadazer, king of the Delta² but David defeated twenty-two thousand men of them in Aram. David afterward placed garrisons in Aram of Damask, and Aram became subject to David, and bore tribute, for the EVER-LIVING worked for David wherever he went. Consequently David took the shields of

¹ The Marshes of the Delta of the Euphrates and Tigris.—F. F.

² Tzobah. I.e., the Marshes of the Delta of the Euphrates.—F. F.

gold, which the officers of Hadadazer carried, and brought them to Jerusalem. King David also took from Betakh, and Berothai, cities of Hadadazer, a very great quantity of brass.

- 9 When Thai, the king of Khamath, heard that David had defeated all the
10 forces of Hadadazer, Thai sent his son Joram to King David to ask for peace from him, and to congratulate him upon the way he had fought Hadadazer, and defeated him,—for Thai had been a general of Hadadazer—and he brought with him articles of silver, and gold, and brass.
11 These also King David brought to the EVER-LIVING, with the silver and gold which he took from all the
12 nations whom he subdued;—from Aram, and from Moab, and from the Beni-Amon, and from the Philistim, and from Amalek, and from the booty of Hadadazer-ben-Rekhab, king of the
13 Delta of Zobah. David also acquired fame on his turning the flank upon defeating the eighteen thousand of Aram at the river's mouth by the sea.¹
14 He placed garrisons in the whole of Edom, and all Edom was subdued to David. Thus the EVER-LIVING protected David wherever he went, for David reigned over all Israel, and David administered justice and right to all his people.
16 Joab-ben-Zeruiah was over his army, and Jehoshafat-ben-Akhlilud was
17 Chancellor, and Zadok-ben-Ahkitub and Ahimalek-ben-Abiathar priests, and Sariah secretary, and Beniah-ben-J'hoida commanded the Guards and light infantry, and the sons of David became priests.

(B.C. 1040.) **David enquires for any Refugees of Saul's Family.**

- 9 Then David enquired, "Who is there yet of the family of Saul remaining? and I will show him kindness, on account of Jonathan."
2 And Saul had in his family a servant whose name was Ziba, so they invited him to David, when the king asked him, "Are you Ziba?" And he replied, "Your servant."

Then the king asked him, "Is there yet remaining anyone of the family of Saul, and I will show him kindness for God's sake?"

And Ziba replied to the king, "There is still a son of Jonathan, lame in his feet."

When the king asked him, "Where is he?"

Ziba said, "He is in the house of Makri-ben-Amial, the tax-collector."

King David therefore sent and took 5 him from the house of Makri-ben-Amial, the tax-collector, and he 6 brought Mefibosheth-ben-Jonathan, the son of Saul, to David, and he inclined his face, and bowed to him. Then David said "Mefibosheth!" and he replied, "You see your servant."

And David said to him, "Fear 7 nothing, for I will show you kindness on account of your father Jonathan, and I will assign to you all the estate of Saul your ancestor, and you shall eat bread always at my table."

But he bowed to him, and replied, 8 "Why should you regard such a dead dog's head as I am?"

Then the king called to Ziba, the 9 attendant of Saul, and said to him, "All that belonged to Saul and to all his family I have given to the son of your Prince. So you and your sons 10 can attend to the property for him, and cultivate the estate for him, and provide the son of your Prince with a maintenance. But Mefibosheth, the son of your prince, shall always be supplied with food at my table; and for Ziba there shall be fifteen attendants and ten servants."

And Ziba replied to the king, "Your 11 servant will do all exactly as my Lord, the king, has ordered to his servant, and I will maintain Mefibosheth at my table like one of the sons of the king."

Mefibosheth also had a young son, 12 whose name was Mika, who always lived in the house of Ziba, the steward of Mefibosheth. Mefibosheth, however, resided in Jerusalem, for he was always at the table of the king, and he was lame in both his feet.

(B.C. 1037.) **David sends an Embassy to the Beni-Amon.**

It was after these events that the 10 king of the Beni-Amon died, and Khanon his son reigned in his stead.

¹ That is, at the mouth of the Euphrates, where it enters the Gulf of Persia. This short passage shows David's Empire to have extended much farther east than usually supposed.—F. F.

- 2 So David said, "I will show friendship to Khanon-ben-Nakhsh, as I did to his father." Therefore officers of David went to the country of the Beni-Amon. But the chiefs of the Beni-Amon said to Khanon their Prince, "Does David pay honour to your father in your sight, by sending comforters to you? Is it not for the purpose of examining the city and to survey it, and to explore it, that David has sent his officers to you?"
- 4 Khanon consequently took David's officers and shaved off half their beards, and cut off their clothing to the buttocks, and dismissed them.
- 5 But strangers reported to David, so he sent to meet them, for his officers had been grossly insulted,—and the king said, "Stay in Jeriko until your beards are grown,—then return."
- 6 The Beni-Amon, however, were terrified, after they had insulted David. Consequently the Beni-Amon sent and hired of the Arami of Beth-rehob, and of the Arami of Zobah, twenty thousand infantry, and the King of Makah with a thousand men, and of the people of Tob, twelve thousand men.
- 7 David, however, heard of it, and sent J'obab with a strong division of the Guards. But the Beni-Amon came out and arranged for battle opposite the Gate, and Aram-Zobah, and Rekhob, and the men of Tob, and Makah, were separate in the open country; J'obab consequently saw that there was upon him a battle in front and rear, so he chose all the Guards of Israel, and arranged to meet the Arami, and the remainder of the force he gave to Abishai his brother, and arranged them to meet the Beni-Amon, and said, "If the Arami are too strong for me, you must save me; and if the Beni-Amon are too strong for you, then I will march to help you. Courage! and be bold for the honour of our People, and the honour of the City of our God! And may the EVER-LIVING do what is good in His sight!"
- 13 Then J'obab and the force with him advanced to the fight with Arami, and they fled before him.
- 14 When the Beni-Amon saw that the Arami fled, then they fled before Abishai, and went into the city. J'obab, however, refrained from pursuing the Beni-Amon, and returned to Jerusalem.

(B.C. 1037.) *The Aramites seek Allies, but are Defeated.*

But when the Arami saw that they 15 were defeated by Israel, they assembled together, and sent to Hadadazer, and 16 he sent to the Arami beyond the river,¹ and procured their forces, and Shobak, General of the army of Hadadazer, to lead them. But it was 17 reported to David, who collected the forces of Israel and passed over the Jordan and went to Kilam, where Aram drew out to meet David, and they fought with him. But Aram 18 fled before Israel, and David destroyed of the Aramites seven hundred chariots and four thousand horsemen, and defeated and killed Shobak the General of the army there. When 19 all the kings who were subject to Hadadazer saw that they were defeated before Israel, they made peace with Israel, and were subject, and Aram feared to help the Beni-Amon further.²

(B.C. 1035.) *The Beni-Amon Conquered.*

But when the turn of the year 11 came, the season when Generals go out to war, David sent J'obab and his officers with him, and the forces of Israel, and reduced the Beni-Amon to great distress. David, however, remained in Jerusalem.

(B.C. 1035.) *David seduces Bath-sheba, the Wife of Uriah.*

One night David arose from his bed, 2 and walked on the verandah of his house, and saw a woman bathing herself on a roof, and a very beautiful woman she was. So David 3 sent and enquired about the woman, and was told "She is Bath-sheba, the daughter of Aliam, the wife of Uriah the Hittite."

Then David sent messengers and 4 took her, and went to her, and lay with her, and prostituting, he defiled her, and then sent her home. But 5 the woman conceived, so she sent and informed David, and said, "I am with child!"

¹ V. 16. That is to Mesopotamia—beyond the River Euphrates, as the words "the River," if not indicated by a special name, always mean in Hebrew history.—F. F.

² V. 19. This would seem to show that the Hebrew Empire extended under David and Solomon almost, if not quite, to the Indus, the Western boundary of India.—F. F.

(B.C. 1035.) **The Murder of Uriah.**

6 David therefore sent to J'obab, to say, "Send Uriah the Hittite to me." J'obab accordingly sent Uriah
7 to David, and Uriah came to him, when David asked "Is J'obab well? and the army well? and the war
8 going successfully?" Then David said to Uriah, "Go down to your house, and wash your feet."

Uriah accordingly left the palace of the king, but went after the business of the king. Afterwards Uriah lay down in the court of the king's palace with all the officers of his Prince, and did not go to his own
10 house. But David was informed, "Uriah has not gone to his house."

David consequently asked Uriah, "How is it when you have come from a journey, that you have not gone to your house?"

11 When Uriah answered David, "The Ark, and Israel, and Judah remain in tents, with my commander J'obab; and the officers of my Prince lie on the surface of the field, so should I go to my house to eat and drink and sleep with my wife? By your life! and by the life of your soul, I would not do such a thing as that!"

12 Then David said to Uriah, "Stay here to-day, and to-morrow I will send you off."

Uriah, therefore, remained in Jerusalem that day and the next,
13 and David invited him, and he ate in his presence, and he gave him drink, and made him drunk;—yet he went at night and lay down in his bed, with other officers of his Prince, and did not go down to his home!
14 Consequently when morning came David wrote a letter to J'obab, and sent it by the hand of Uriah, and
15 wrote in the letter commanding, "Station Uriah to-morrow in the front of the battle, at the most dangerous place; then you withdraw from his rear, and let him be assailed and killed."

16 J'obab was then besieging the city, so he posted Uriah at the spot where
17 he knew there were brave men; and those men sallied out of the city and attacked J'obab, who fell back with the troops of the officers of David, and
18 Uriah the Hittite was killed. Then J'obab sent and informed David of
19 all the events of the battle, and instructed the messenger, saying, "Tell

the whole of the events of the battle to the king. But if it happen that it 20 raises anger in the king, and he says to you, 'Why did you approach the city to fight? Did you not know they would see you from the wall? Who hit Abimalek-ben-Jerubal? Was 21 it not a woman who flung upon him a piece of a millstone from off the wall, and killed him?' Then you must say, 'Also your officer, Uriah the Hittite has been killed.'"

So the messenger went, and came, 22 and reported to David all that J'obab sent him for. The messenger also 23 said to David, "The men overpowered us, and came out to us in the open field when we advanced opposite the gate, and the sentinels picked out 24 your officers from off the wall, and killed some of the officers of the king,—and your General Uriah the Hittite also was killed."

Then David said to the messenger. 25 "Say this to J'obab, 'Let not this event be grievous in your eyes, for the sword devours here and there. Be energetic in your assault upon the city, and breach it, and master it.'"

When the wife of Uriah heard he 26 was dead she mourned over her lord, and refused to eat. David, however, 27 sent and added her to his family, and she became his wife, and bore him a son. But the thing that David had done was wrong in the sight of the EVER-LIVING.

(B.C. 1034.) **Nathan's Parable.****The little Ewe-Lamb.**

The EVER-LIVING consequently 12 sent Nathan the Preacher to David, and he came to him, and said:—

"There were two men in a certain city, one rich and the other poor. The rich man had very great flocks 2 and herds, but the poor had nothing 3 except a little single she-lamb, which he had bought, and he comforted it and it grew up with him and his children, and ate of his crumbs, and drank of his cup, and lay on his lap, and was like a daughter to him.

"But a traveller came to the rich 4 man, who grudged to take from his own flocks and herds to prepare and offer to his visitor, but seized the 5 she-lamb of the poor man, and prepared it for the man who had come to him."

Then David was very furious at the

- man, and exclaimed to Nathan, "By the life of the EVER-LIVING! the man who has done that shall die!"
- 6 And for the she-lamb, he shall pay four as a fine, whoever has done this thing,—and he shall have no pity!"
- 7 But Nathan replied to David, "YOU ARE THE MAN!"
- "Thus says the EVER-LIVING God of Israel: 'I consecrated you king over Israel, and I delivered you from the hand of Saul, and I gave you the palace of your Prince, and the wives of your Prince to your bosom, and I gave you the Houses of Israel and Judah,—and I added portions to you from here and from there.
- 8 So why have you despised the commandment of the EVER-LIVING by committing this sin in His sight? You have cut off Uriah the Hittite by the sword, and have taken his wife to yourself as a wife, and have murdered him by the sword of the Beni-Amon;
- 9 so now the sword shall not depart from your house for ever,—as a punishment—for you despised Me, and have taken the wife of Uriah, the Hittite, to be a wife for yourself!"
- 10 "Thus says the EVER-LIVING, 'I will raise against you outrage from your own family, and I will cause your wives to be taken in your sight, and given to your neighbour, and he shall ravish your wives in the sight of this sun; for YOU have done it secretly; but I will effect this event in the presence of all Israel, and in the face of the sun!'"
- 11 Then David exclaimed to Nathan, "I have sinned against the EVER-LIVING."
- When Nathan replied, "The EVER-LIVING, also, will pardon your offence,—you shall not die. However, since you have given occasion for the enemies of the EVER-LIVING to libel, by this thing, the son that will be born to you will certainly die!"
- 12 Nathan then went to his home.
- The EVER-LIVING subsequently struck the child which the wife of Uriah had borne to David, and it was mortal. David, however, entreated GOD on account of the child, and mourned, and slept on the ground,
- 13 until the officers of his palace came to him, and took him up from the earth. But he would not be comforted, and would not eat bread with
- 14 them. At the end of seven days, however, the child died, but David's

officers feared to tell him that the child was dead; "for," they said, "when the child was alive, and we spoke, he would not listen to our voice, therefore if we should say, 'The child is dead,' he will do worse!"

David, however, perceived that his ministers were whispering, and David understood that the child was dead; so David asked his ministers, "Has the child died?" and they replied, "He has died."

Then David arose from the ground, and washed, and dressed, and changed his clothing, and went to the House of the EVER-LIVING, and worshipped; then he went to his palace, and asked for, and they offered him, food, and he ate. But his ministers asked him, "What a thing this is that you did on account of the child! You mourned and wept for him when alive,—but now the child has died, you get up and eat bread!"

When David replied, "Whilst the child was alive, I mourned and wept, for I reflected, 'Who knows but the EVER-LIVING will pity me, and let the child live? But now he has died,—why should I grieve? Am I ever able to bring him back to me? I shall go to him, but he will not return to me!'" David also comforted Bathsheba his wife, and went to her and slept with her, and she bore a son and called his name Solomon,¹ and the EVER-LIVING loved him; and sent by the means of Nathan the Reciter, and called his name J'adiah,—"*Pardoned by the EVER-LIVING.*"

Joab captures the Capital of the Beni-Amon, but sends for David to take the Fortress.

Joab, however, was warring with the Beni-Amon at Rabah, and he captured the Royal City. So Joab sent messengers to David to say, "I am fighting at Rabah, and have captured the City of Waters, so now collect the remainder of the forces, and come to the citadel to capture it, or I shall capture the citadel and they will fix my name upon it."

David consequently collected the

¹ The name in Hebrew means PEACE, or REST.—F. F.

forces and went to Rabah, and
 30 attacked and captured it, and took
 the crown from off the head of its
 king. Its value was a talent of gold :
 and the beautiful stone on the top
 was David's. And they brought out
 31 from the town a very great quantity
 of booty. He also brought out the
 people and settled them in Megrah,
 and at the iron-works, and to manu-
 facture iron, and distributed them
 through his dominions, and did the
 same to all the cities of the Beni-
 Ammon. After which David returned
 with all the forces to Jerusalem.¹

(B.C. 1032.) Crimes and Dissensions
 in the Family of David.

13 These events followed. Absalom,
 the son of David, had a beautiful
 cousin whose name was Thamar, and
 Amnon the son of David loved her ;
 2 and Amnon grieved until he made
 himself ill because of Thamar his
 cousin, for she was a maiden. But
 it was difficult in the opinion of
 Amnon to acquire her in any way.

3 Amnon, however, had a friend,
 named J'onadab, the son of Shemiah,
 the brother of David. This J'onadab
 4 was a very crafty man, so he asked
 him, "Why, now, are you like this ?
 A king's son downhearted morning
 after morning ! Why not tell me ?"

So Amnon said to him, "It is
 about Thamar, the cousin of Absa-
 lom, whom I love !"

5 J'onadab, however, replied, "Lie
 on your bed, and sham sickness ;
 when your father will come to see
 you. Then say to him, 'Will you
 send Thamar, my cousin, and let
 her make cakes before my eyes, so
 that I may see it, and I will eat from
 her hand.'"

6 Amnon consequently lay down, as
 if sick, and the king came to see

him, when Amnon said to him : "I
 wish you to send Thamar my cousin,
 and let her prepare food and do the
 cooking before my sight, so that I
 may see it, and I will eat after her
 hand !"

David therefore sent to Thamar at
 7 her house to say, "Come to the house
 of Amnon, your cousin, and make
 him cakes."

Thamar, therefore, went to the 8
 house of Amnon, her cousin, and he
 was lying down. Then she took the 9
 dough and kneaded it, and made
 pancakes and baked the cakes, and
 took the fry-pan and the dough to
 him, but he refused to eat.

Suddenly Amnon exclaimed, "Let
 every one go out from me !"

They all went out from him.

Then Amnon said to Thamar, 10
 "Bring me the cakes to the chamber,
 and I will eat them from your hand."

So Thamar took the pancakes
 which she had made, and brought
 them to Amnon, her cousin, in the
 chamber, and she offered him the 11
 food, but he seized her and said,
 "Come to me ! lie with me ! my
 cousin !"

But she replied, "No, my 12
 cousin, I will not, for such a thing
 should not be done in Israel ! Do
 not commit such a crime as that !
 And would you expose me to scorn ? 13
 And expose yourself as one of the
 blackguards in Israel ? But you,—
 speak, I pray, to the king, for he would
 not refuse me to you !"

But he would not listen to her, and 14
 being stronger than her, he over-
 powered and violated her. Then 15
 Amnon hated her with a very great
 hatred ;—for the hatred with which
 he hated her was greater than the
 lust with which he had lusted for her,
 and Amnon said to her, "Get up !
 Be off !"

But she replied to him, "Do not 16
 add to this great wrong, that you
 have done to me, by driving me out !"

He would not, however, listen to 17
 her, but called to an attendant who
 waited upon him, and said, "Drive
 this woman out at once from me
 into the street, and lock the door
 after her !"

Now she wore a long-sleeved robe, 18
 such as the daughters of the king
 wore, with a maiden's cloak, yet his
 valet sent her out into the street, and
 locked the door after her.

¹ Ch. 12, v. 31. The hideous cruelties repre-
 sented by the Septuagint, Vulgate, and our
 old translators, to have been practised upon
 his captives by David, have perverted this
 passage into one totally contrary in meaning
 to the Hebrew text, which is as I render it.
 The Latin translators, full of the national
 brutality of their countrymen, the Romans,
 seemed to imagine that the more atrociously
 cruel they represented a man to be, the more
 glorious and admirable he would appear.
 This was the ideal of the heathen Romans,
 but not of the Sacred Scriptures, and it is
 a shame to modern scholars to have been
 enslaved to it so long.—F. F.

- 19 Then Thamar threw dust on her head, and tore the long-sleeved robe she wore, and spread her hands over her face, and went weeping.
- 20 But Absalom her cousin asked her, "Has Amnon your cousin been with you? However, at present keep silent, my cousin, for he is your relative; do not lay this matter to your heart." Consequently Thamar was quiet and secluded herself in the house of Absalom her cousin.
- 21 When King David heard the whole of these things, he was very angry.

(B.C. 1030.) *Murder of Amnon by Absalom.*

- 22 Absalom, however, said nothing for bad or good to Amnon about the wrong he had done to his cousin
- 23 Thamar. But when two years had passed, and they were shearing for Absalom at Bal-Khazor, which is in Ephraim, Absalom invited all the sons of the king. Absalom also went to the king and said, "There is a Shearing Feast with your servant,—will the king and his ministers come to your servant?"
- 25 But the king answered Absalom, "No, my boy, all of us cannot go now. We will not burden you."
- Then he pressed him, but he would not go, but thanked him.
- 26 So Absalom said, "If not,—let Amnon my brother go with us?"
- And the king asked him, "Why should he go with you?"
- 27 But Absalom pressed him, till he sent Amnon and all the king's sons with him.
- 28 Then Absalom instructed his attendants, saying, "Watch till you see Amnon's heart merry with wine, and when I say to you 'Stab Amnon, and kill him;' be bold and strong-hearted."
- 29 The attendants of Absalom consequently did to Amnon as Absalom commanded.
- Then all the sons of the king got up, and mounted each on his mule, and fled. But while they were on the road a report reached David, saying, "Absalom has stabbed all the king's sons, and not one of them is left."
- 31 Then the king arose and tore his clothes, and laid on the ground, and all his ministers stood tearing their
- 32 clothing. But J'onadab, the son of

Shemiah, the brother of David, interposed, and said, "Do not let my Prince think that all the young Princes have been killed,—for Amnon only has been killed. For that has been determined by Absalom from the day he ravished his cousin Thamar. So, now, let not the king 33 lay this matter on his heart, thinking all the sons of the king are killed, for except Amnon, none have been killed;—and Absalom has fled!"

Then the man on the lookout raised 34 his eyes, and looked, and saw a great crowd of people coming along from the further road at the side of the hill. J'onadab consequently said to 35 the king, "See! the Princes are coming as your servant said,—these are they!" And by the time he had 36 ceased speaking the king's sons arrived, and lifted up their voices and wept, and the king and all his ministers also wept,—a very great weeping. And he mourned over his son all the day.

Absalom, however, had fled, and 37 went to Thalimi-ben-Amikhon, King of Geshur.

(B.C. 1029.)

Thus Absalom fled and went to 38 Geshur, and was there three years.¹ King David, however, longed for 39 Absalom, after he was consoled for the death of Amnon.

(B.C. 1027.) *J'oab brings back Absalom.*

And J'oab-ben-Zeruiah knew that 14 the heart of the king was upon Absalom, so J'oab sent to Thiquah 2 and brought a clever woman from there, and said to her, "I want you to disarrange yourself, and clothe yourself in widow's weeds, and not to tidy yourself with oil, but seem like a woman distressed for a long time over death. Then go to the 3 king to speak to him this speech."

Then J'oab put the words into her mouth.

The woman of Thiquah accordingly 4 appealed to the king, and fell on her face to the earth, and lay there, and exclaimed, "Save me, King!"

¹ Vv. 37—38. The Hebrew text differs greatly from the Authorised Version and the Revised, as I read it.—F. F.

- 5 Consequently the king asked her, "What is your affair?"
- And she answered, "I am a desolate widow woman whose husband died. But your servant had two sons, who fought in the field when there was no separator between them, and the one struck the other, and killed him; so all the clan arose against your servant and said, 'Give up the murderer of his brother! and we will kill him, for the life of his brother whom he has murdered!' Thus the property will be desolated; and my heir will be destroyed, and the only coal left to me to continue my husband's name, will be extinguished on the ground."
- 8 But the king said to the woman, "Go to your home, and I will give orders about you."
- 9 Then the Thiquoan woman answered the king, "Let the fault fall upon me, your Majesty, and on the house of my fathers, and let the King and his throne be innocent."
- 10 So the king replied, "Whoever threatens you, bring him to me, and he shall never again injure you."
- 11 "However," she said, "King, remember your EVER-LIVING GOD, mighty redeemer of bloodshed! and let them not destroy my son."
- When he replied, "By the life of the EVER-LIVING not a hair of your son shall fall to the ground!"
- 12 But the woman repeated, "Let your handmaid now speak a word to his Majesty the King."
- And he said, "Speak to me."
- 13 When the woman continued, "But why have you thought like this about the People of GOD? Why has the king spoken thus, when he is in fault, by not having brought back his own fugitive? For the dead who has died, is like water poured upon the earth, which cannot be recovered, until GOD raises the soul; and a thought, when thought is and thrown out, goes from us.¹ So now why I have come to speak with your Majesty this speech was because I am afraid of the People, so your servant said, 'I will speak to the king, my chief; the king will do the thing he says for his handmaid.' And the

king has listened, and will deliver his subject from the hand of the man who would destroy her, and her only son, from the estate of GOD. Your handmaid also said, 'The promise of his Majesty the King will be a gift, for his Majesty is like a Messenger of GOD, listening to good and bad; so may your EVER-LIVING GOD be with you!'

Then he interrupted her, and said 18 to the woman, "Do not hide from me, I pray, what I ask of you."

And the woman replied, "Speak then, your Majesty."

When the King asked, "Is not the 19 hand of J'oaab in all this?"

And the woman answered, "By the life of your soul, your Majesty, there is not to the right or left of all that has been spoken to your Majesty anything but what your servant J'oaab has instructed me! He put into the mouth of your handmaid all these speeches, with the purpose of using 20 my mouth for an object. Your servant J'oaab made these addresses. And my Prince is wise, with the wisdom of a messenger of GOD, who knows all upon earth!"

The king consequently said to 21 J'oaab, "Since then you have contrived this conversation with me, go and bring back the young man Absalom."

So J'oaab bent his face to the earth, 22 and bowed, and thanked the king.

Then J'oaab said, "I know to-day that I have found favour in your eyes, your Majesty, because the king has made such a promise to his servant."

J'oaab accordingly arose and went 23 to Ghesur, and brought Absalom to Jerusalem. But the king commanded, 24 "Let him reside in his own house, for he shall not see my face."

Absalom therefore resided in his own house, and did not see the face of the king.

(B.C. 1025.) Absalom and his Doings after being Pardoned for Murdering Amnon.

Absalom was, however, the handsomest man in all Israel; very splendid. From the sole of his foot to the crown of his head there was not a defect in him. When they cut 26 his hair,—and it was cut every year—

¹ V. 14. This beautiful metaphor shows that the Old Hebrews believed in a Resurrection of Man, although some modern critics assert the contrary.—P. F.

- he cut it because it was heavy upon him,—when they cut the hair of his head it was valued at two hundred shekels by the royal standard.
- 27 Absalom had three sons and one daughter born to him, and her name was Tamar. She was a woman of great beauty.
- 28 Absalom lived in Jerusalem two years without seeing the face of the
- 29 king. Then Absalom sent to J'obab, to introduce him to the king, but he would not go to him. So he sent a second time, but he would not come.
- 30 Consequently he said to his servants, "You see J'obab's cornfields are alongside mine, and he has sown barley,—go and set it on fire!" And Absalom's servants set it on fire!
- 31 Then J'obab moved and came to Absalom's house, and asked him; "Why have you ordered your servants to fire my standing crops?"
- 32 And Absalom answered J'obab, "Because I sent to you, saying 'Come here, and I will send you to the king to ask 'Why have I been brought from Geshur? It would be as well for me to be there yet.''" So now I wish to see the face of the king, and if there is a fault in me, let me be put to death."
- 33 J'obab consequently went to the king and informed him, and he invited Absalom who went to the king and bowed to him, with his face earthward to the face of the king, and the king was reconciled to Absalom.

(B.C. 1024.) **Absalom conspires against his Father.**

- 15 It was after this that Absalom procured himself chariots and horses, and fifty men to run before him;
- 2 and early in the mornings Absalom placed himself at the side of the street of the High Court and when any man who had a law suit came to the king for a decision, Absalom would invite him to himself, and ask, "From what village do you come?"
- When he would answer, "Your servant is from one of the Tribes of Israel."
- 3 Then Absalom would say to him, "Look! Your case is good and right; but there is no one appointed by the
- 4 king to hear it for you." Next he would exclaim, "If I were appointed as a judge in the country, and any

man came to me who had a wrong, I would decide and rectify it for you!" And when a person approached to 5 bow to him, he would stretch out his hand, and seize his, and salute him, and by this means Absalom made 6 himself popular to all Israel who came for justice to the king. Thus Absalom stole the hearts of the people of Israel.

When four years had passed, 7 Absalom said to the king, "I wish to go now and pay in Hebron the vows which I vowed to the EVER-LIVING. For your servant vowed a vow while 8 I resided in Geshur, in the land of Edom, saying, 'If the EVER-LIVING will restore me to Jerusalem I will serve the EVER-LIVING.'"

So the king replied, "Go in peace!" 9 He therefore arose and went.

Absalom then sent secret agents 10 to all the Tribes of Israel to say, "When you hear the sound of the trumpet, then exclaim, 'Absalom reigns in Hebron!'"

There went also two hundred 11 persons from Jerusalem with Absalom, invited guests, and honest men, who knew nothing about all the affair. But Absalom had sent for 12 Akhitophel, the Gilonite, the Counsellor of David, from the town of Gilon, for him to sacrifice the sacrifices;—so there was a powerful conspiracy, and the people came and crowded to Absalom.

Information, however, came to 13 David, reporting "The heart of the people of Israel is gone after Absalom." Consequently David said 14 to all his ministers who were with him at Jerusalem, "Let us arise and fly, for there will be no safety for us before Absalom. Expedite the journey, for fear he should hasten and rush, and drive on to us with ferocity, and assail the city with the sword."

And the King's ministers answered 15 the king, "Whatever his Majesty the King chooses, his ministers will do it."

The king and all his family there- 16 fore went out on their feet, but the king left ten of his slave-wives to take care of the palace. Thus the 17 king with all his forces went out on their feet, and halted at Beth-Merkhak, and all his ministers walked at his side, with the guards and couriers. And the six hundred 18 gardeners who came on foot from the

garden, marched along before the
 19 face of the king. But the king said to Athai, the gardener, "Why do you especially go with us? Return and settle with that king, for you are a foreigner, so why not return to your
 20 own home? Formerly you came, and to-day you are a wanderer with us on the march, for I am marching to wherever I can go.—Return and settle with your relatives,—and kindness and truth go with you."

21 But Athai answered the king, and said, "By the life of the EVER-LIVING, and by the life of your Majesty the king, I will be at the place, wherever your Majesty the king is; whether for death or life, there will your servant be."

22 Then David said to Athai, "March, and pass over." So Athai the gardener and all his men, and all the children
 23 with them passed over. And all the land wept with a loud voice, when the force passed with the king over the brook Kidron. Thus all the train passed in the direction of the desert.

24 There were also Zadok, and all the Levites with him carrying the Ark of the Covenant of GOD. But they set down the Ark, and helped Abiathar, until all the forces had passed out from the city.

25 The king, however, said to Zadok, "Take back the Ark of GOD to the city. If I find favour in the sight of the EVER-LIVING, and He brings me back, I shall see it, and His Dwelling.
 26 But if He decides not to restore me to you, let Him do to me what is good
 27 in His sight." The king also said to Zadok the priest, "Cheer up, and return quietly to the city with Akhimatz your son, and Jonathan-ben-Abiathar's two sons with you.

28 You see, I shall be waiting at Aboth in the pastures, until the coming of news from you to inform me."

29 Zadok and Abiathar therefore returned the Ark of GOD to Jerusalem, and went back there. But David ascended the Mount of Zethim,¹ going up and weeping with his head covered. He marched with his head covered, and all the troops with him also veiled their heads,—and went ascending and weeping. Then it was reported to David that Akhitophel was in the conspiracy with Absalom, when David exclaimed, "LORD frustrate

the counsels of Akhitophel!" But 32 when David came to the peak, where they worship GOD, Hushai, the Ark, came to meet him, tearing his robes and with earth on his head. David, however, said to him, "If you 33 go along with me, you will be a burden to me. But if you return to 34 the city and say to Absalom; 'I was a minister of the king your father, and will be the same to you,' then you can be of service to me, and can break the contrivances of Akhitophel for me. Will not Zadok and Abiathar 35 the priests be assisting you? So that all the talk you hear in the king's palace you can communicate to Zadok and Abiathar the priests. They have also two lads, Akhimatz 36 with Zadok, and Jhonathan with Abiathar, and they will transmit by their hand to me everything that you may hear."

Hushai consequently went to watch 37 for David in the city after Absalom came to Jerusalem.

When David passed a little beyond 16 the hill-tops, there came Ziba, the steward of Mefibosheth, to meet him with a troop of asses loaded, and upon them two hundred loaves of bread, a hundred cakes of raisins, a hundred bundles of vegetables, and a skin of wine. But the king asked Ziba, 2 "Whence have you come?"

When Ziba answered, "The asses are for the family of the king to ride, and the bread and raisins for your attendants to eat, and the wine to drink if exhausted in the desert."

Then the king asked, "Where is 3 your prince's son?"

And Ziba replied to the king, "He has gone back to Jerusalem, for he said, 'The House of Israel will now restore to me the kingship of my father.'"

The king consequently said to Ziba, 4 "Attend! All belonging to Mefibosheth I give to you!" And Ziba replied, "I bow to you, for I have found favour in the eyes of the king!"

From there David proceeded to 5 Bakhurim, and a man of the clan of the family of Saul came out from it, whose name was Shemai-ben-Gerah, who advanced cursing, and throwing stones at David and all of David's 6 officers, and at the people, and the guards on the right and left of him. Shemai also shouted aloud thus:— 7

¹ Olives.—F. F.

"Get off! Get off! you man of blood! you blackguard! The EVER-LIVING has turned upon you all the blood of the family of Saul, whom you reign instead of! And the EVER-LIVING has given the kingship to the hand of Absalom your son! Look at your miseries, for you are a man of blood!"

9 Abishai-ben-Zeruiah, consequently asked the king, "Why should this dead dog bark at your Majesty the king? Let me run over and cut off his head."

10 But the king replied, "What does it matter to me and you, son of Zeruiah, what he cries, or what the EVER-LIVING tells him, to call David? And what he says—have I not done it?"

11 Then David said to Abishai and all his servants, "You see, the son who came out of my body seeks my life:—so since the son of my right hand assails me,—as for that fellow, let him abuse, for the EVER-LIVING tells him! The LORD sees me in my depression, and the EVER-LIVING will return me blessings instead of the cursing of to-day!"

13 So David and his men went on their way:—and Shemai marched on the side of the hill near him, walking and throwing stones and dirt at him.

14 In this way the king and all his people went wearily and depressed in mind.

(B.C. 1023.) *Absalom's infamous Conduct in Jerusalem.*

15 But Absalom and all the forces of the men of Israel advanced to Jerusalem; and Akhitophel along with them. Then Hushai, the Arki, the friend of David came to Absalom, and Hushai exclaimed to Absalom, "Long live the King! Long live the King!"

17 But Absalom asked Hushai, "Is this your love for your friend? Why have you not gone with your friend?"

18 When Hushai replied to Absalom, "No! For whoever the EVER-LIVING and the People choose—and all the men of Israel are with—I shall stop with him! And for the rest, Whom shall I be serving? Shall I not serve before his son, as I served before your father? for I shall be before you?"

20 Absalom then said to Akhitophel,

"Come on with you,—advise me what I should do?"

And Akhitophel replied to Absalom, 21 "Go to the slave-wives of your father, who are here to take care of the palace, and all Israel will hear that you have outraged your father, and it will strengthen the hands of all who are with you."

Absalom consequently erected a 22 bed upon a verandah, and Absalom violated his father's wives in the sight of all Israel.

For in those times the advice of 23 Akhitophel when he advised was like enquiring from the word of God. Such were all the contrivances of Akhitophel, both for David, and for Absalom.

(B.C. 1023.) *Akhitophel advises to Capture and Murder David.*

Then Akhitophel said to Absalom, 17 "Select at once twelve thousand men, and I will start and pursue David to-night, and come on him 2 whilst he is weary and weak handed, when I shall terrify him; and all the force with him will fly,—and I will kill the king alone. Then I shall 3 turn all the people to you, as all the men whom you have sought have turned. The other people will be quiet."

All this advice was right in the 4 opinion of Absalom and the opinion of all the Nobles of Israel.

(B.C. 1023.) *Hushai counter-plots Akhitophel.*

Absalom, however, said, "Let us 5 now call Hushai, the Arki, for I would also hear what is his idea."

So they brought Hushai to Absalom, 6 when Absalom said to him, "This is the advice of Akhitophel. Shall I act upon his advice?—If not what is your advice?"

And Hushai answered Absalom, 7 "The advice that Akhitophel has advised is not good, for this reason."—Then Hushai continued,— "You 8 know your father and the men who are with him,—that they are soldiers, and sore in mind like a bear robbed of her whelps in the field, and your father is a man of war, so will not lodge with the forces. You see this; 9 —He will hide in some cave or some tower. And it may be we might miss

him by accident, and it will be heard of, and said, 'There has been a defeat of the people who are following Absalom!'—He is himself also a bold man, whose heart is like the heart of a lion. Then the power of Israel will melt, for it knows that your father is a hero, and how brave a man he is. Consequently I advise you to collect to yourself the army of Israel, from Dan to Beersheba, like the sand that is by the sea for number, and let them march before you in a mass, and come upon him secretly at the place where he may be found, and assail him, like rain falling on the ground, so that he cannot escape, or any one of the men who are with him. But if he is in a tower,—collect, and carry all the army of Israel to that tower with ropes, and drag it into the river by which it is built, and destroy it!"

And Absalom, and all the Princes of Israel said, "The advice of Hushai the Arki is better than the advice of Akhitophel."

But the EVER-LIVING had suggested it, to destroy the good advice of Akhitophel, because the EVER-LIVING intended to bring punishment upon Absalom.

Hushai next informed Zadok and Abiathar the priests, "Akhitophel has advised Absalom and the Nobles of Israel in this way; but I have advised him in that. So now be quick and inform David saying, 'Do not stay to-night at the ford of the desert, but pass over it, for fear the king should be destroyed, and all his forces with him.'"

Now Jonathan and Akhimatz were posted at Ain-rogel, and a girl was sent to inform them, and they went to inform King David, so that none might be able to see them leaving the city. A young man, however, saw them, and reported to Absalom. The two, however, ran quickly and came to the house of a man in Bak-hurim, who had a well in his courtyard, and they went down it. Then the man took and closed the lid over the top of the well, and spread thrashing corn over it so that it was not seen. So when the officers of Absalom came to the man's house and asked, "Where are Jonathan and Akhimatz?" the man replied to them, "They have passed the brook of water." They therefore sought for

them, but not finding, they returned to Jerusalem.

But after they had gone, then those 21 came up from the well and proceeded and informed David, and said to David, "Start, and pass quickly over the water, for Akhitophel has advised thus against you."

Consequently David and all the 22 people with him arose and were crossing the Jordan until daybreak, until there were none left to pass the Jordan.

But when Akhitophel saw that his 23 advice was not being acted upon, he saddled his ass, and started, and went to his own home, at his village, and arranged his affairs;—then hung himself and died, and they buried him in the tomb of his father.

Meantime David went to Makha- 24 naim; so Absalom crossed the Jordan, and all the army of Israel with him. But Absalom had appointed Amasa 25 to command the army instead of Joab. Amasa was the son of a man 26 named Ithra, a Jesraalite, who married Abigail, the daughter of Nakhsh, sister of Zeruijah, the mother of Joab. Thus Israel and Absalom encamped in the land of Gilad.

When David arrived at Makha- 27 naim, Shobi, the son of Nakhsh, from Rabath, of the Beni-Amon, and Makir-ben-Amial of Lodbar, and Bar-zilai, the Ghiladite of Rogelim, came 28 with beds, and blankets, and furniture, cups, and wheat and barley, and flour, and oats, and beans, and lentils, and fuel; with honey and butter, and 29 sheep, and cow's cheese for food; and advanced to meet David and the forces with him, for they said, "The people are hungry and exhausted." So they met in the pastures, where 18 David and the force with him had halted, and he appointed colonels of regiments and captains of companies over them. Afterward David arranged 2 the forces, one third under Joab, and one third under Abishai, and one third under Athai the gardener.

(B.C. 1023.) Defeat and Death of Absalom.

And the king then said to the forces, "I also will march with you."

But the army said, "You shall not 3 go; for if we are defeated, they will not set their heart upon us; and if they kill half of us, they will not set

their heart upon us; for you are worth ten thousand of us, so it is better you should help by directing us from the city."

- 4 The king consequently replied, "Whatever is good in your opinion I will do." Therefore the king stood at the side of the gate, and all the force went out by companies and regiments. But the king commanded
- 5 J'obab, and Abishai, and Athai, saying,—“Spare the lad Absalom for me!” And all the army heard the king's orders about Absalom, to all the officers.
- 6 Thus the force went into the field to meet Israel, and the battle occurred
- 7 in the forest of Ephraim, where the army of Israel was routed before the generals of David; and in the great rout of that day twenty thousand
- 8 perished, for the battle was spread over all the district, and more of the people were destroyed in the forest than what the sword destroyed at the
- 9 moment. Absalom also fled before the officers of David. Absalom was mounted upon a mule, and the mule ran under the boughs of a great oak-tree, and his head was caught in the oak, so that he hung between the sky
- 10 and the earth. But the mule that was under him passed on. One of the men of David, however, saw him, and informed J'obab, and said, “I have seen Absalom hanging in an oak tree.”
- 11 When J'obab said to the man, “Show him to me! and where you have seen him.—But why did you not strike him to the earth? for then I would have given you ten silvers, and a girdle.”
- 12 But the man replied to J'obab, “Even if you jingled a thousand silvers on my hand, I would not assail the son of the king! for in our hearing the king commanded to you and Abishai, and Athai, saying, ‘Spare for me the
- 13 lad Absalom!’—If I had done, I should have been false to my life, for no event is hidden from the king, and you would have set yourself against me!”
- 14 J'obab, however, replied, “I can't dawdle in this way with you!” and took the three darts in his hand, and thrust them into the heart of Absalom whilst he yet lived in the middle of
- 15 the oak. Then two of J'obab's guards surrounded him and stabbed Absalom, and killed him.

J'obab afterwards sounded the 16 trumpet, and the forces returned from pursuing Israel, for J'obab restrained the men. But they took 17 Absalom and flung him down in the forest into a great pit, and piled over him a very great heap of stones.

Thus all Israel fled each to his home.

Absalom, however, in his life time 18 had erected the column which is in the King's plain, for he said, “I have no son to continue the memory of my name.” So he named the column by his own name, and it is called “The finger of Absalom” to this day.

Then Akhimatz-ben-Zadok said, 19 “I will run and announce to the King, that the EVER-LIVING has done him justice against the hand of his enemies.”

But J'obab replied to him, “No man 20 shall announce this event to-day! You shall, however, announce it to-morrow,—but to-day you shall not announce it,—because the son of the King has been killed.”

J'obab, however, afterwards said to 21 Kusi, “Go! Inform the King what you have seen.” And Kusi turned from J'obab and ran.

Yet Akhimatz-ben-Zadok continued 22 to importune, and said to J'obab, “May I not now also myself run after Kusi?”

And J'obab replied, “What good for you to run, my boy? There is no runner in the country better than him!”

“But yet I wish to run!” 23

Then he said to him “Run!” So he ran. And Akhimatz ran by the road of the pastures and passed beyond Kusi.

David was at this time sitting 24 between the two gates, and a watchman was posted on the roof of the gateway, on the ramparts, who raised his eyes and saw a man running alone. The sentinel accordingly 25 called and informed the King; and the King asked, “If alone is it towards the wall that he comes and approaches?”

Then the sentinel saw another man 26 running, so he cried from the gate, and said, “I see a man, running after!” When the King replied, “He also is a messenger of good news.”

Then the sentinel said, “I recog- 27 nize the running of the first runner,

as the running of Akhimatz-ben-Zadok!"

And the King answered, "He is a good man; and he will bring good news!"

28 Then Akhimatz called out and said to the King, "Peace!" and bowed to the King with his face to the earth, and said, "Thank your EVER-LIVING GOD, who has delivered the men who rose against you to the hand of your Majesty the King!"

29 When the King asked, "Is the lad Absalom safe?" And Akhimatz replied, "I saw a great crowd about the King's general J'obab, and your officers, but I knew not why!"

30 The king therefore said, "Turn about station yourself there!" So he

31 turned and stood. Then Kusi came. And Kusi said "There is good news for your Majesty the King. For the EVER-LIVING has granted you justice to-day from the hands of your enemies; — all who rose against you!"

32 But the King asked of Kusi, "Is the lad Absalom safe?"

When Kusi answered, "May all the enemies of your Majesty the King be like that young man! and all who rise against you for evil!"

19 Then the king trembled, and went up the stairs of the gate, and wept, and exclaimed, "You have gone, my son, Absalom! My son, my son, Absalom! I wish I myself had died instead of you! Absalom! my son! my son!"

2 But it was reported to J'obab, "The king is weeping and lamenting over Absalom! consequently to-day's victory will become a sorrow to all

3 the army; for the army will hear it said now that the king laments it,

4 because of his son, and the forces will have to skulk into the city to-day, like an army skulks in when it is 5 ashamed by flying from battle; for the king hides his face, and the king shrieks with a loud voice, 'My son, Absalom! Absalom! My son! My son!'"

6 J'obab consequently went to the king, into the house, and asked, "Do you wish to insult to their faces to-day all your Officers who have preserved your life, and the lives of your sons and daughters; and the lives of your wives, and the lives of your slave-

7 wives? You love your enemies, and hate your friends! For you make it

clear to-day that your Officers and soldiers are nothing to you! For I now perceive, if Absalom were alive, and all of us had been killed to-day, it would have been right in your eyes!—But, however, get up, and go 8 out, and speak to the hearts of your soldiers,—for, by the EVER-LIVING I swear to you, that, if you delay it, there will not be a single man with you to-night! And that will be worse for you than all the suffering that has come upon you from your youth until now!"

The king consequently arose and 9 sat at the gate; and it was reported to the army, "The king is now sitting at the gate." So the whole force passed in before the king. But Israel fled each to his own home.

The Ten Tribes consult as to again electing David King.

All the people, however, were dis- 10 cussing in all the tribes of Israel saying, "The king delivered us from the hands of all our enemies, and he protected us from the power of the Philistim; and now he has been chased from the country on account of Absalom. But Absalom whom we 11 consecrated over us has been killed in battle, so why are you silent now about restoring the king?"

(B.C. 1023.) David asks Judah to re-elect him.

King David, however, sent to 12 Zadok and Abiathar, the priests, to say, "Speak to the judges of Judah, asking, 'Why do you hang back from restoring the king to his house, when all Israel demand the return of the king to his home?' You are my 13 relatives,—my bones, and my flesh,—then why are you hanging back from restoring the king?" And he 14 said to Amasa, "Are you not my bones and my flesh? God do this to me, and more than it, if you shall not be perpetual commander of the army before me in place of J'obab."

Then the heart of the people of 15 Judah turned as one man, and they sent to the king, "Let yourself return with all your servants."

The king consequently returned 16 and came to the Jordan, and Judah came to Ghilgal marching to meet the king, to bring the king over Jordan. Shemai-ben-Ghera, the 17

- Benjaminite of Bakhurim, also made haste, and went down with Judah to meet King David, and a thousand men with him from Benjamin; also Ziba the steward of the house of Saul, and his fifteen sons and twenty attendants, and they crossed the Jordan in the presence of the king. They crossed in a ferry-boat to carry over the family of the king and behaved well in his sight. Then Shemai-ben-Ghera fell down before the king, on his crossing the Jordan, and said to the king, "Do not let Your Majesty impute it as a crime to me, and do not remember how your servant offended at the time when Your Majesty came out from Jerusalem;—let not the king lay it to heart. For your servant knows that he sinned: consequently I have now come the first of all the House of Judah¹ to descend to meet the king."
- But Abishai the son of Zeruiah interrupted and asked, "Shall not Shemai be put to death for that? for he cursed the Consecrated of the EVER-LIVING."
- David, however, answered "What is there between you and I, sons of Zeruiah, that you should to-day be inciting me to kill people in Israel? for do I not recognize now that I am king over Israel?" Then the king said to Shemai, "You shall not die," and the king promised him.
- Mefibosheth-ben-Saul also came down to meet the king, and to pay his respects. He had not changed his clothes from the day the king went away, until the day when he returned in peace. And when he came from Jerusalem to meet the king, the king asked him, "Why did you not go away with me, Mefibosheth?"
- When he answered "Your Majesty the king, my steward deceived me, for your servant ordered him to saddle my ass, and I would mount it, and follow the king,—for your servant is a cripple,—but instead of it, he libelled your servant to Your Majesty the King. However, Your Majesty is like a Messenger of God, —therefore do what is good in your

opinion. For all my father's family would have been dead men, but for Your Majesty. You also appointed your servant to eat at your table. And what right was there ever for me to appeal to the king?"

Then the king replied, "Why should you say more? I will order that you and Ziba must divide the property."

But Mefibosheth answered the king, "Let him take the whole,—since Your Majesty has come back in peace to your home."

Barzilai the Ghiladite also came down from Rogelim and advanced to the Jordan with the king to help him over the Jordan. Barzilai, however, was very old, eighty years of age, and he had provided for the king at his own residence at Makhanim, for he was a very great man. Consequently the king said to Barzilai, "You served me, and provided for me, so I will provide for you with myself in Jerusalem."

But Barzilai answered the king, "How long would be the years of my life if I were to go up with the king to Jerusalem? I am eighty years old to-day. Can I distinguish between pleasant and unpleasant in the taste of what I eat, and what I drink? Can I even hear the tones of men and women singers? Then why should your servant continue to burden the king? How little it costs passing the king over the Jordan?—so why should the king pay me wages for it? Let your servant return, and I will stay in my own village near the tomb of my father and mother.—But however your servant Kimham can go with your Majesty, and do to him whatever is good in your eyes."

So the king replied, "Kimham shall go with me, and I will benefit him, as I see right, and all that you choose I will do for you."

Then all the forces passed over the Jordan, when the king had passed. The king afterwards saluted Barzilai, and thanked him, and he returned to his home.

(B.C. 1023.) Quarrel between the Ten Tribes and Judah over David's return.

The king then advanced to Ghilgal, and Kimham his minister with him;

¹ V. 21. "House of Joseph" of the Old Versions should evidently be read "House of Judah," to which Shemai really belonged. Therefore I restore the true reading.—F. F.

- and all the forces of Judah advanced with the king, and also a part of the
- 42 forces of Israel; and then all the men of Israel came to the king and asked him "Why have our relatives the men of Judah stolen you, and brought the king and his family over the Jordan, and all the Princes of David with him?"
- 43 When all the men of Judah retorted upon the men of Israel, "Who drove the king to us? And why are you furious over this business? Have we eaten anything with the king except what we brought ourselves?"
- 44 And the men of Israel rejoined to the men of Judah, "We have ten parts in the kingdom, and also more in David than you! Then why have you slighted, and not sent a message first to us about restoring our king?"

(B.C. 1022.) **Second Revolt of the Ten Tribes.**

- But the words of the men of Judah were more bitter than the words of
- 20 the men of Israel, so Sheba-ben-Bikri, a man of Benjamin, cried out, and sounded a trumpet and exclaimed, "We have no part in David, and no share in the son of Jessai,—
- 2 Israel, everyone to your tents." So all the Officers of Israel went from following David to follow after Sheba-ben-Bikri; but the Officers of Judah continued with the king and went to Jerusalem.
- 3 When David came to his palace in Jerusalem, the king took the ten slave-wives whom he had appointed to take care of the palace, and placed them in a house apart, and provided for them, but he went not to them, and they were in confinement to the day of their death. They lived as widows.
- 4 The king then said to Amasa, "Summon to me the officers of Judah in three days' time; and you appear with them."
- 5 Amasa accordingly went and convoked Judah, but was delayed beyond
- 6 the time appointed. Then David addressed Amasa,¹ "You know that

Sheba-ben-Bikri may injure us more than Absalom, therefore take the soldiers of your Prince and follow after him, for fear he should find some fortified towns and escape from our control."

(The men of J'obab, however, had 7 followed him.)—

So the Guards, and the Light Infantry, and all the Heavy, also proceeded from Jerusalem to pursue Sheba-ben-Bikri, as far as the Great 8 Stone that is near Gibaon, and Amasa marched before them,—where he met J'obab with his belt over his armour, and a sword on the belt braced up to his waist,—and he bowed.

Then J'obab asked, "Are you well, 9 brother Amasa?" and J'obab took the beard of Amasa in his right hand, as if to kiss him, but Amasa did not 10 notice the sword that J'obab had in his hand, so he struck him with it in the belly, and his bowels fell out on the earth, for he could not resist him, but died. (J'obab and Abishai his brother, were pursuing Sheba-ben-Bikri.) And a man of the Staff 11 of J'obab stood near him and exclaimed, "Whoever sides with J'obab, and whoever with David, let him follow J'obab." But Amasa was 12 wallowing in blood in the middle of the highway; so when the man saw that the forces halted, he rolled Amasa from the highway into the fields, and threw a cloak over him, because he saw that all who came to him halted. When he was 13 removed out of the road the men followed J'obab to pursue Sheba-ben-Bikri, who had passed through all 14 the tribes of Israel to Abiah and Beth-Makah, and all the Berim, who had collected and followed him.

They, however, pursued and 15 besieged him in Abiah of Beth-Makah, and built an embankment against the Citadel, and filled up the moat. But while the army with J'obab were hattering to breach the wall, a clever woman called out from 16 the city "Listen! listen! I wish to

¹ V. 6. The name should evidently be "Amasa," who was Commander, and not "Abishai." See vv. 7 and 9. It is clear that David was faced by a mutiny in his army led by Joab and Abishai his brother,—the result of the King's grief at the killing of Absalom.

The history of that mutiny probably followed the name "Abishai," and has been accidentally omitted by a very ancient transcriber, whose blunder has been continued to our day, until I corrected it, by restoring at least "Amasa's" name, although I am not able to reproduce the narrative of Joab and Abishai's mutiny.—P. F.

16 speak to J'oaab! Come here! and I will speak to him!"

- 17 He accordingly approached, and she asked, "Are you J'oaab?"

And he answered, "I am."

When she replied, "Listen to what I say."

And he answered, "I will listen."

- 18 When she continued, "Formerly they used to say when discussing a matter, 'Make an enquiry at Abel'—and that ended it. I am one of the peaceful crowd in Israel. You are seeking to murder a city and mother in Israel. Why would you desolate the LORD's estate?"

- 20 But J'oaab answered and said to her, "It would be a terror at night to me if I should destroy or desolate it!"

- 21 Do not say so! But a man from Mount Ephraim, named Sheba-ben-Bikri, has raised his hand against King David. Only give him to me, and I will leave the town."

The woman therefore answered J'oaab, "Then I will fling you his head over the wall!"

- 22 The woman therefore went to some of the soldiers on the wall, and they cut off the head of Sheba-ben-Bikri, and flung it to J'oaab, who blew a trumpet and they retired from the city, each to his tent, and J'oaab returned to Jerusalem to the king.

(B.C. 1022.) *J'oaab again made Commander-in-Chief.*

- 23 Then J'oaab was appointed over the whole army of Israel, and Beniah-ben-Jhodiada over the Guards and
24 Light Infantry; and Adoram-ben-Akhielud was Chancellor, and Shebah, Secretary; and Zadok and Abiathar, Priests; and Aira, the Jarite was Priest to David.

(B.C. 1021.) *Three Years' Famine, and the Tragedy of Rizfah's Sons.*

- 21 There was once a famine in the time of David for three years, year after year, so David sought the
2 presence of the EVER-LIVING, and the EVER-LIVING said, "It is for Saul and his murderous house, because he killed the Gibeonites."
3 The king consequently sent for the

Gibeonites, and asked them (for the Gibeonites were not of the Children of Israel, but a remnant of the Amorites, to whom the Children of Israel had sworn, but Saul wished to exterminate them in his zeal for the Children of Israel and the EVER-LIVING). David asked the Gibeonites "What can I do for you? And by what can I make amends? so that you will bless the inheritance of the EVER-LIVING?"

And the Gibeonites replied to him 4 "We will not take silver or gold from Saul or his family, and no man shall be killed in Israel for us."

Then he said "Whatever you ask I will do for you."

And they answered the king, "The 5 man who destroyed us, and who wasted us, so that we are prohibited from residing in any part of Israel, let there be given to us seven men 6 from his children, and we will hang them for the EVER-LIVING in Gibath of Saul, the Elect of the EVER-LIVING."

And the king said, "I will give them!"

But the king refrained from Mefi- 7 bosheth, the son of J'honathan, the son of Saul, because of the oath of the EVER-LIVING that was between David and J'honathan, the son of Saul. But the king took the two 8 sons of Rizfah, the daughter of Aiah, whom she had borne to Saul, Armoni and Mefibosheth, and the five sons of Mikal, the daughter of Saul, whom she bore to Adriel-ben-Barzili, the Makholathite, and delivered them 9 into the hands of the Gibeonites, and they hung them on a Hill before the EVER-LIVING, and the seven fell at once, and were killed at the time of harvest before they begin to cut the barley.

Rizfah, the daughter of Aiah, how- 10 ever, took sack cloth and covered the rock with it, from the beginning of harvest until the rain fell on them from the sky, and would not allow a bird of the air to alight upon them by day, or a wild beast of the field by night. And it was reported to David 11 what Rizfah, the daughter of Aiah, the slave-wife of Saul was doing, so 12 David sent and took the bones of Saul, and the bones of J'honathan, his son, from the Masters of J'abesh Gilad, which they had taken from the walls of Beth-shan, where the

Philistim had hung them at the time that the Philistim defeated Saul at 13 Gilboa, and brought from there the bones of Saul, and the bones of J'honathan his son, and included the 14 bones of those who were hung, and buried the bones of Saul and J'honathan his son in the district of Benjamin, at the side of the tomb of Kish his father. All that the king ordered was done. Then he entreated GOD for the country after that.

(B.C. 1018.) **Reboli of the Philistines.**

15 But there was war again between the Philistim and Israel, and David went down with his forces and fought the Philistim and David became 16 exhausted. Then Banob, who was of the race of the Rephah, and had a spear weighing three hundred shekels of brass, and was clothed in new armour, stood up and declared he 17 would kill David. But Abishai-ben-Zeruiah helped him and struck the Philistine, and killed him. David's Generals consequently swore to him, saying, "You shall not go again with us into battle, so that the light of Israel may not be extinguished." 18 But after this there was again a battle at Gob with the Philistim, when Sibkai killed Suf, who was of the race of the Rephah. 19 And there was again a battle at Gob with the Philistim, and Abkhanan-ben-Jari, the weaver of Bethlehem, defeated Galitha, the Githite, the shaft of whose spear was like a weaver's beam.¹ 20 There was also another battle with the Philistim at Gath, where there was a man of Midian with six fingers on his hands, and six toes on his feet,—twenty-four in number—and he was also of the race of the Rephah, and he challenged Israel. But 21 J'honathan-ben-Shemai, the brother of David, defeated him. These 22 four were born of the Rephaim, in Gath, and fell by the hand of David and by the hands of his Officers.

¹ V. 19. This Galitha, the Githite, must not be confused with the "Goliath" whom David slew years before, as the A.V. seems to confuse it.—F. F.

(B.C. 1018.) **David's Song of Thanks.**

David recited the words of this 22 song to the EVER-LIVING, when the EVER-LIVING had delivered him from the hand of all his enemies and from the hand of Saul, and said ;—

SONG OF THANKS.

"The LORD was a Rock, and Fortress, 2 and Refuge to me, GOD is my Fort,—I will trust in Him! 3 My shield and buckler, my tower and hold, My Saviour Who saved from oppression! In despair I will cry to the LORD, 4 And I shall be saved from my foemen. When Death's waves enclosed, 5 And wild torrents sucked in, The Grave's ropes entangling, 6 And fearing Death's traps, In my trouble I cried to the LORD,— 7 And cried out aloud to my GOD; And my voice from His Temple He heard, And my shouts reached His ears. Then the earth trembled and quaked, 8 The supports of the heavens were shaken, And quivered because of His wrath. A cloud was sent forth by His 9 breath, And devouring fire from his mouth, Before him fierce coals were inflamed. And He bent down the skies and 10 descended, And darkness was under His feet! And He rode on the whirlwind and 11 flew, And was seen on the wings of the wind; And put on His covering of darkness, 12 Collecting black watery cloud. And bright streams of fire burnt 13 before Him, And thundered the LORD from the 14 skies; The Highest thus uttered His 15 thunders, And shot lightnings, arrows and darts; And torrents of water were seen, 16 And the base of the world was laid bare, Before the Supreme in His anger, By the whiff of the breath of His mouth!

- 17 He sent from on high, and He took me,
Pulled me out from the powerful seas!
- 18 From my enemies strong He redeemed me,
From haters more strong than myself.
In the day of distresses He helped me;—
- 19 The LORD was Himself my support,
20 And brought me again into freedom.
- 21 He drilled me, because He approved;
For my virtues the LORD gave reward,
My honour renewed to my hand,—
- 22 For I kept to the path of the LORD,
And I went not astray from my GOD;
- 23 For all His decrees I kept with me,
And turned not away from His laws.
- 24 And to Him I always was faithful,—
- 25 So the LORD gave my goodness reward,
Because I was pure in His sight.
- 26 To the merciful, You will show mercy,
And with the upright You are straight;
- 27 You are pure to those who are pure,
But with the rebellious, You strive!
- 28 And You save the oppressed of the people,
And look down with scorn on the proud,
- 29 And You, LORD, alone are my light;—
LORD, therefore enlighten my gloom,
30 For by that I an army can chase,
And with GOD can leap over a wall.
- 31 The pathway of GOD is a straight one;
The words of the Lord are refined;
He is to all trusting a shield.—
- 32 For who is a GOD, but the LORD?
And who is a rock but our GOD?
- 33 The GOD who is mighty in strength,
Whose pathway is perfectly straight,
- 34 Who makes my feet like to a stag's,
Who supports me in mounting the hills,
- 35 Who instructed my hands in the fighting,
And to break a steel bow with my arms.
- 36 And You are my shield of salvation,
And, imparting Your power to myself,
- 37 You stretch out my stridings below me,

So my ankles will never slip down,
I can chase all my foes and 38
destroy them,
And never turn back till they're
done!
I assail them and strike till they
rise not,
For under my feet they fall down. 39
You gird me with strength for the 40
war,
And my legs under me are kept
straight,
But You throw my enemies back- 41
wards,
So that I can destroy those who
hate.
They shout—but they have no 42
Defender,—
To the LORD, but He answers them
not;
While I grind them like dust of the 43
earth,
I stamp them like mire in the streets
You saved from the strife of my
people,
And kept at the head of the Tribes. 44
A people I never knew serve me, 45
And sons of the strangers bow
down,
To hear me with listening ears;
And the children of foreigners run, 46
Their robes closely girt by their
belts!

Let the LORD live! bless my Rock! 47
I for ever exult in my GOD,
And rejoice in GOD's Fortress that
saved me,—
The GOD Who has given me my 48
right,—
Who subjected the nations beneath
me,—
Freed from foes, and has raised me 49
on high,
And redeemed from the men who
opposed.—

For this I will praise You, O LORD, 50
And chant of Your name to the
heathen,
Your salvation exalt in my heart, 51
And the kindness You show your
Messiah,—
And David's enduring heir!

And these are the last words of 23
David,
Says David the son of Jessai,
And the speech of the man raised
on high,
And whom Jacob's God had ap-
proved,

- And sweetly to Israel who sings,—
 2 For to me the LORD'S spirit has spoken,
 And this has declared by my tongue,
 3 And Israel's GOD has informed me,
 And Israel's hope has revealed,
 As a guide to the righteous of men,
 As a guide to the reverence of GOD;
 4 Like the light of the morning at sunrise,
 As a bright shining dawn without clouds,
 With showers for the meadows of earth.
- 5 Tho' my house is not perfect with GOD,
 Yet He made a long treaty with me,
 Extending and sure in all things,
 For it perfectly saves and delights.—
 And will He not cause it to flourish?
 6 But the Vile He will fling out like thorns,
 Which cannot be taken by hand,
 7 But the man who approaches to them,
 Must take staves of iron or wood,
 And put them to burn in the fire!"

THE MUSTER ROLL OF DAVID'S OFFICERS.

(B.C. 1018.)

- 8 The following are the names of the heroes whom David appointed officers: J'asheb-Bashebeth the Thakhmoni, Chief of the Staff, with Adino, the Atznite, over the eight hundred. He
 9 was lame of one foot. And after him, Alazar-ben-Dodi-ben-Akhokhi, one of the three generals who were with David when they defied the Philistim who had drawn out for battle, and
 10 the men of Israel had fled. He arose and fought the Philistim until his hand was cramped, and his hand stuck to his sword. But the EVER-LIVING produced a great victory on that day for him, and the forces that
 11 stuck behind like his skin. And after him Shamah-ben-Aga of Harari. Once when the Philistim had gone out to raid, and were posted in a part of a field full of lentils, and the force fled before the Philistim,
 12 he stood in the open, and re-formed it, and attacked the Philistim when the EVER-LIVING granted a great victory.
- 13 These three had descended with

their troop of thirty, and came in harvest time to David at the Cave of Adulam. And the troops of the Philistim were encamped in the plain of Rephaim. For David at that time was in the cave, and the Philistim then occupied Bethlehem. David, however, desired and said, "Who will get me a drink of water
 15 from the well of Bethlehem, that is near the gate?" When the three
 16 heroes passed through the camp of the Philistim, and drew water from the well that is near the gate of Bethlehem, and brought it to David,—but he would not drink it, but poured
 17 it out to the EVER-LIVING, and said, "The EVER-LIVING would punish me if I did that.—It is the blood of the men who risked their lives, so I will not drink it."

These were the actions of these three heroes.

Abishai, also, the brother of J'oab—18 ben-Zeruiah, was a great hero, for he raised his spear against three hundred, and defeated them. He was not considered equal to the three. However he had honour with the three, 19 and became their commander, but he did not equal the three.

Beniah also was a brave man of 20 many deeds, of Kabtzal. He defeated the two champions of Moab. He descended and overpowered a lion in a pit on a snowy day. He also 21 defeated the Mitzerite officer whom he met. The Egyptian had a spear in his hand, but he ran at him with a club, and pulled the spear from the hands of the Egyptian, and killed him with his own spear. Beniah—22 ben-Jhoiadah performed these deeds, therefore he was stationed with the Three Heroes. He was honoured 23 with the Thirty, but became not one of the three. David, however, made him his councillor.

Asahel, the brother of J'oab was in 24 the Thirty.

Alkanan-ben-Dodo, the Bethle- 25 hemite.

Khilitz, the Flatite, 26

Aira-ben-Aksh, the Theqavite;

Abiazer of Anathoth; 27

Mibuni the Khushite;

Tzalgan the Akhokhite, 28

Makri the Netofathite;

Kleb-ben-Banah, the Netofathite; 29

Athi-ben-Ribai of Gibath, sons of

Benjamin;

- 30 Beniah the Frathonite;
Hadi from the rock of Gash;
31 Abi-alban, the Arbathite;
Azmoth the Barkhumite;
32 Alikabah, the Shalbonite;
Jonathan the son of J'ashom;
33 Shamah, the Harahite;
Ahyam-ben-Sbaraal of Hahur;
34 Alifalet-ben-Akhasbi, son of the
Makathili;
Aliam-ben-Akhithofel, the Ghilo-
mite;
35 Khatzri, the Karmelite,
Fari, the Arabian,
36 Igal-ben-Nathan, with Tzoboh, sons
of the Gadite;
37 Tzeleg, the Amonite;
Nakhori, the Barothite, squire to
Joab-ben-Zeruiah;
38 Aira, the Itherite;
Gareb, the Itherite;
39 Uriah the Hitite; in all thirty-
seven.

(B.C. 1017.) **David orders a Con-
scription, and the Result.**

- 24 The EVER-LIVING, however, was
again angry with Israel, when David
turned, and commanded to go and
make a Conscription of Israel and
2 Judah, for the king ordered J'oab
commander of his forces "to whip
them up" ¹ in all the tribes of Israel
from Dan to Bersheba, and brigade
in the forces, that I may know the
number of my forces."
3 But J'oab answered the king, "May
your EVER-LIVING GOD increase the
forces by enlistment ² a hundred fold,
that the eyes of your Majesty may
see:—but, your Majesty, why are
you inclined to this thing?"
4 The order of the king, however, pre-
vailed over J'oab, and the Officers of
the army, so J'oab and the Officers of
the army went from the presence of
the king to conscript Israel for the
5 forces. They also passed over the
Jordan and encamped at Aroar, on
the south of the city which is in the
6 mid-valley of Gad and Jazer. Thence
he went to Gilgal, and the lowlands
of Khadshi, and came to Dan, and
7 around to Zidon. From there they
went to the fortress of Tzur, and

all the villages of the Hivites, and
the Cananites. Then they went to 8
the south of Judah to Bersheba, and
"whipped up" the whole country, and
came to a finish on the tenth day of
the ninth month at Jerusalem, when 9
J'oab delivered the number enrolled
in the forces to the king, and in Israel
it was eight hundred thousand men,
strong to draw the sword; and of the
men of Judah, five hundred thousand
men.

Then the heart of David reproved 10
him after he had conscripted the
people. And David said to the EVER-
LIVING, "I have sinned grievously
by what I have done! But now,
LORD, pass over the fault of Your
servant, for I have been foolish."

When David arose in the morning, 11
—then the word of the EVER-LIVING
came to Gad the Reciter,—David's
Preacher ¹—to say,

"Go, and speak to David, 'Thus 12
says the EVER-LIVING;—I will lay
three loads for you. Choose one of
them, and I will make it for you!'"

Gad consequently went to David 13
and informed him, and asked, "Shall
seven years of famine come for you
upon the country? or will you fly for
three months before your enemies
while they pursue you? or shall
there be three days' destruction on
your country? Now instruct me, and
show what reply I shall return to my
sender?"

When the king replied to Gad, "It 14
is very hard for me! Let me, how-
ever, fall into the hand of the EVER-
LIVING, for His mercies are many,—
for I would not fall into the hand of
man."

The EVER-LIVING therefore sent a 15
destruction to Israel from daybreak
until after noon, and there died of
the people, from Dan to Bersheba,
seventy-seven thousand men. But 16
when the Messenger stretched his
hand to Jerusalem to desolate it, He
had pity for the flock, and said to the
Messenger, "Enough of the people are
desolated now, withdraw your hand."
And the Messenger of the EVER-
LIVING was near the thrash-³ floor
of Araunah the Jebusite.

But David appealed to the EVER- 17
LIVING, when he saw the Messenger
who assailed the people, exclaiming,
"I myself have sinned, and I myself

¹ Literal translation of the word שוּטְנָה, *Shót-na*, of the Hebrew.—F. F.

² V. 3. "By enlistment" Hebrew is literally "From up and down." קָהַם וּקָהַם
= *Kahem v Kahem*.—F. F.

³ Or Chaplain.—F. F.

have offended ; but these sheep what have they done ? Let Your hand, I pray, be on me and upon my father's house."

18 Then Gad came at that moment and said to him, "Go up,—raise an altar to the EVER-LIVING at the grainery of Araunah the Jebusite."

19 Consequently David went up as the
20 EVER-LIVING ordered him, and Araunah looking forward saw the king and his Officers approaching to him, so Araunah went and bowed to the
21 king, with face earthward. Then Araunah asked, "Why does His Majesty come to his servant ?"

And David replied, "To buy from you this grainery to build an altar to the EVER-LIVING, to remove the plague from off the people."

22 Araunah said to David, "Take it !

And let the king offer up what is good in his eyes. See, there are the oxen for a sacrifice, and the thrashing machine and yokes of the oxen for wood. Araunah as a king gives the
23 whole to the king." And Araunah added to the king, "May your EVER-LIVING GOD accept you !"

David, however, replied to Araunah, "No !—but I will buy them of you by payment, for I will not offer to my EVER-LIVING GOD an offering costing me nothing."

So David bought the grainery and the oxen, for fifty shekels of silver, and David built there an altar to the
25 EVER-LIVING, and offered a burnt-offering, and thank-offering, when the EVER-LIVING was entreated for the land, and removed the plague from the country.

END OF THE SECOND BOOK OF THE PERIOD OF SAMUEL.—BOOK IV. OF
THE HISTORY OF ISRAEL.

THE HISTORY OF ISRAEL AND JUDAH.

BY ISAIAH-BEN-AMAZ, THE PROPHET.

(See Second Chronicles, Ch. 32, v. 32.)

BOOK V.

THE MONARCHICAL PERIOD.

THE FIRST BOOK OF KINGS.

(B.C. 1015.) **David grows old and helpless.**

1 **B**UT King David grew old and advanced in years, and they covered him with clothing, but he felt no warmth, so his officers said to him, "Let us seek for your Majesty a young maiden, and let her attend the king, and be a nurse and lie at your breast, and warm your Majesty." 3 They therefore sought for the fairest girl in all the bounds of Israel, and found Abishag the Shunamite, and 4 brought her to the king. The girl was very beautiful, and she was nurse to the king and attended to him, but the king never married her.

(B.C. 1015.) **Adoniah attempts to be made King.**

5 Then Adoniah, the son of Khagith, raised himself, saying, "I will be king," so he prepared a carriage and horses, and fifty men to run before 6 him, for his father never restrained him at any time by asking, "What are you doing?" He was very handsome, and was born next after 7 Absalom. He also made an agreement with Joab-ben-Zeruiah, and Abiathar the priest, and they helped 8 Adoniah forward. But Zadok the priest, and Beniah-ben-Jhoiadah, and Nathan the Reciter, and Shemai, and

Rai, and the Heroes who were with David, were not with Adoniah.

Adoniah, however, sacrificed sheep 9 and oxen, and fat calves, at Aben-Zakhleth, which is near Ainrogel, and he invited all his brothers, the king's sons, and all the nobles of Judah in the king's service. He did not, 10 however, invite Nathan the Reciter, and Beniah, and the Heroes, or Solomon his brother. Nathan there- 11 fore spoke to Bathsheba the mother of Solomon, saying, "Have you heard that Adoniah, the son of Khagith, reigns, and our master David does not know it? So now go, reflect 12 with yourself and protect your own life, and the life of your son Solomon. Go, and proceed to King David, and 13 say to him 'Did not your Majesty promise to your handmaid that Solomon your son shall reign after me, and sit upon my throne? Then why is Adoniah reigning?' Then 14 whilst you are speaking thus with the king, I will come after you, and confirm your statement."

Bathsheba consequently went to 15 the king in his chamber. The king, however, was very old, and Abishag the Shunamite was attending on the king, when Bathsheba approached 16 and bowed to the king, and the king asked, "What is the matter?"

And she replied to him, "Did not 17 my Prince swear to your handmaid by your EVER-LIVING GOD, that

'Solomon your son shall reign after
 18 me and sit upon my throne?' But
 now, see, Adoniah reigns, and your
 19 Majesty does not know it. And he is
 sacrificing oxen, and fat calves, and
 sheep, in plenty, and has invited all
 the sons of the king, and Abiathar
 the Priest, and Joab the commander
 of the army,—but he has not invited
 20 your servant Solomon. And now,
 your Majesty, the eyes of all Israel
 are upon you, to inform them who
 shall sit upon the throne of your
 21 Majesty after you; because when
 your Majesty lies down with your
 fathers, I, and Solomon your son
 will be offensive."
 22 And then, whilst she was talking to
 the king, Nathan the reciter came,
 23 and they reported to the king, saying,
 "Nathan the Reciter is here," and he
 came before the king; and bowed
 to the king with his face earthwards.
 24 Then Nathan asked, "Has your
 Majesty commanded, 'Adoniah shall
 reign after me? and he shall sit on
 25 my throne?' For he has gone down
 to-day and is sacrificing oxen, and
 fat calves, and sheep in plenty, and
 has invited all the king's sons, and
 the commanders of the army, and
 Abiathar, the Priest, and they are
 eating and drinking before him, and
 26 they cry, 'Adoniah is king!' But
 for me, your servant, and for Zadok the
 Priest, and for Benaiah-ben-Joiadah,
 and for your servant Solomon, there
 27 is no invitation.—But perhaps this
 affair is from your Majesty, only you
 have not informed your servants who
 shall sit on your Majesty's throne
 after you?"
 28 Then the king answered, "Let
 them call Bathsheba to me." So she
 came to the king's presence, and
 29 stood before the king, when the king
 swore and said, "By the life of the
 EVER-LIVING Who delivered me from
 30 all my troubles, exactly as I promised
 you, by the EVER-LIVING GOD of
 Israel, saying 'that Solomon your
 son should reign after me, and shall
 sit on my throne in my place,' I will
 do it to-day!"
 31 Bathsheba consequently bent with
 her face earthward, and bowed to
 the king, and said, "May my Prince,
 King David live for ever!"
 32 Next King David said, "Fetch to
 me Zadok the Priest, and Nathan the
 Reciter, and Benaiah-ben-Joiadah."

And they came to the royal pre-

sence; when the king said to them, 33:
 "Take with you the officers of your
 Prince, and let them mount Solomon
 on my own horse, and go down with
 him to Ghikhon, and there let Zadok 34:
 the Priest, and Nathan the Reciter,
 consecrate him king over Israel, and
 sound a trumpet and say, 'Long live
 King Solomon.' Then proceed with 35:
 him and bring him and set him on my
 throne, and he shall be my Deputy-
 vice-King, and I will instruct him in
 his administration over Israel and
 Judah."

Benaiah-ben-Jhoiadah then an- 36:
 swered the king and said, "Certainly,
 for the EVER-LIVING GOD of your
 Majesty says it. As the EVER- 37:
 LIVING has been with your Majesty,
 so may he be with Solomon, and
 extend his throne more than your
 Majesty David's."

Zadok the Priest, and Nathan the 38:
 Reciter, and Benaiah-ben-Jhoiadah,
 with the guards and couriers accord-
 ingly went down, and mounted
 Solomon on the horse of King David,
 and marched with him to Ghikhon,
 where Zadok the Priest took a horn 39:
 of oil from the Hall and consecrated
 Solomon, and sounded a trumpet, and
 all the forces cried, "Long live King
 Solomon." The whole of the forces 40:
 also followed after him, playing their
 bands, and cheering loudly, and
 shaking the earth with their voices;
 and Adoniah and all his guests who 41:
 were with him heard it, as they were all
 at dinner. Joab also heard the sound
 of the trumpet, and asked, "What is
 that roaring sound?" Whilst he 42:
 was still speaking Jhonathan-ben-
 Abiathar the Priest came, and
 Adoniah said to him, "Come, for you
 are a powerful man, and one of good
 luck."

But Jhonathan replied to Adoniah 43:
 and said, "I am unlucky to our
 Prince!—King David has made
 Solomon king! And the king has
 sent with him Zadok the Priest, and
 Nathan the Reciter, and Benaiah-ben-
 Jhoiadah, and the Guards and Couriers,
 and they have mounted him on the
 king's horse; and Zadok the Priest, 45:
 and Nathan the Reciter have conse-
 crated him King at Ghikhon, and
 have gone up from there cheering,
 and that sudden roar which you have
 heard is the sound of them!—They 46:
 have also seated Solomon on the
 throne of the kingdom! And the 47:

- ministers of King David have also come to thank our King David, saying, 'May it please your GOD to make the name of Solomon more than your name, and may He extend his throne more than He extended yours.' And they have bowed to the king who
- 48 was on his couch. When the king answered thus, 'Thank the EVER-LIVING GOD of Israel, who has granted to set him to-day on my throne, and my eyes to see it.'"
- 49 Then all the guests of Adoniah were terrified and arose, and every
- 50 one went to his carriage. Adoniah also was afraid of the appearance of Solomon, and arose and went, and took hold of the horns of the altar.
- 51 But it was reported to Solomon, "See! Adoniah is afraid of King Solomon, so he has seized the horns of the altar, exclaiming, 'Let King Solomon swear to me to-day that he will not kill his servant with the sword.'"
- 52 But Solomon answered, "If the EVER-LIVING acquits him, not a hair of his shall fall to the earth; but if he is found to be criminal, he shall die!"
- 53 Then King Solomon arrested, and had him brought down from the altar. So he came and bowed to Solomon the king, and Solomon said to him, "Go to your house."

(B.C. 1015.) **Death of Bathsheba, and Instructions to Solomon.**

- 2 The time of David's death, however, approached, and he sent for Solomon his son, and said,—"I am going the way of all the earth, therefore be brave yourself, and be a man, and guard the Trust of your EVER-LIVING GOD, and walk in His ways by guarding His Institutions, and
- 3 Commandments, and Legislation, and Constitution, as they are recorded in the laws of Moses. For you should reflect upon all you do, and all you find there, so that the EVER-LIVING may establish the promise which He made to me saying, 'If your children keep My path, and walk before Me in truth, with all their hearts, and all their souls, there shall not be wanting a man from you upon the throne of Israel.'
- 5 "You however know what J'oa-ben-Zeruiah did to me, when I appointed two commanders to the armies of Israel,—Abner-ben-Ner, and Amasa-ben-Jether, whom he

murdered, and shed the blood of war in peace, and fixed the blood of war in his girdle that was round his waist, and on his shoes upon his feet;—therefore do to him as your skill 6 dictates, and let not his grey hairs go down to the grave in peace.

"To the sons of Barzilai the 7 Giladite act kindly, and let them be guests at your table, for they entertained me when I fled from Absalom your brother.

"And there is with you Shemai-ben- 8 Ghera, the Benjaminite of Bakhurim, who cursed me with foul curses at the time when I went to Bakhurim. But as he came down to meet me at the Jordan, I promised him by the EVER-LIVING that I would not kill him by the sword.—You however do 9 not pardon him, for you are a wise man, and will know how to act with him;—so bring his grey hairs with blood to the grave."

Death and Burial of David.

David afterwards lay down with his 10 fathers, and they buried him in the city of David. And the period that 11 David reigned over Israel was forty years. He reigned in Hebron seven years, and reigned in Jerusalem thirty-three years. Thus Solomon 12 mounted the throne of his father, and greatly strengthened his kingdom.

Adoniah's foolish Interview with Bathsheba.

Then Adoniah the son of Khagith 13 came to Bathsheba the mother of Solomon, and she asked, "Does peace come with you?" And he 14 answered, "Peace," and continued, "May I speak to you?"

When she answered, "Speak."

And he said, "You know that the 15 kingship was mine, and all Israel placed me before them as king, but you diverted the kingship, and brought it to my brother so that it was his from the EVER-LIVING. But, 16 however, I will ask one request from you.—Do not turn your face from me."

So she replied, "Speak."

When he said, "Speak for me now 17 to Solomon the king, for he will not refuse you, and ask him to give me Abishag the Shunamite for a wife?"

And Bathsheba replied, "Well, I 18 will speak for you to the king."

So Bathsheba went to King 19

Solomon to speak to him about Adoniah, and the king arose to meet her, and bowed to her, and then sat on his throne, and they placed a cushion for the mother of the king, and she sat at his right hand, and said "I would ask one little request from you;—do not refuse it." Then she continued, "Will you give Abishag the Shunamite to Adoniah for a wife?"

But King Solomon replied and said to his mother, "But why do you ask Abishag the Shunamite for Adoniah? Ask the kingship for him,—for he is my elder brother,—and for Abiathar the Priest, and for J'oab the son of Zeruiah."

Then King Solomon swore by the EVER-LIVING, saying, "May GOD do so to me, and more than that, if Adoniah has not spoken this speech for his life! So now by the life of the EVER-LIVING Who formed me, and placed me upon the throne of David my father, and Who made a house for me, Adoniah shall die to-day!"

Then King Solomon sent by the hand of Beniah-ben-Jhoiadah, who struck him,—and he died.

Abiathar Deposed and Banished.

And he ordered Abiathar the Priest, "Go to Anathoth your estate,—for you are a dead man, but I will not kill you to-day, because you served the altar of the High LORD before David my father, and because you suffered in all my father suffered."

Solomon also expelled Abiathar from being priest to the EVER-LIVING, thus fulfilling the word of the EVER-LIVING which He spoke about the house of Eli, at Shiloh.

J'oab Dies to the Altar for Protection.

When the report of this came to J'oab,—for J'oab had inclined after Adoniah, although he had not inclined after Absalom,—he fled to the Hall of the EVER-LIVING, and seized the horns of the altar. But it was reported to King Solomon that J'oab had fled to the Hall of the EVER-LIVING, and that he was at the side of the altar; so the king sent Beniah-ben-Jhoiadah; saying, "Go! Execute him!"

Beniah accordingly went to the 30 Hall of the EVER-LIVING, and said to him, "The king orders you to come."

But he replied, "No, for I shall be killed!"

Beniah consequently returned the king word, saying "J'oab says thus,—and by it I am prevented."

But the king replied to him, "Do as I have ordered! and execute him, and bury him, and take away the innocent blood J'oab shed from off me, and from off my father's house. For the EVER-LIVING will return his blood on his head who murdered the two good men who were better than himself, and murdered them with the sword,—(but my father David knew it not),—Abner the son of Ner, the Commander of the army of Israel, and Amasa-ben-Jether, commander of the army of Judah,—and the blood of both of them is on the head of J'oab, and the head of his race for ever. But to David and his race, and house, and throne, may there be peace for ever from the EVER-LIVING."

Beniah-ben-Jhoiadah consequently went and struck and killed, and buried him at his home in the pastures; and the king appointed Beniah-ben-Jhoiadah to be over the army instead of him. The king also appointed Zadok as priest in place of Abiathar.

The fate of Shemai, who cursed David.

Then the king sent and summoned Shemai, and said to him, "Build yourself a house in Jerusalem, and reside there, and do not go out from there whatever happens. For it shall be, that on the day you go out, and pass the brook of Kedron,—be certain that you shall die.—Your blood will be on your own head."

And Shemai replied to the king, "What you have said is good, your Majesty. Your servant will do it." And Shemai resided in Jerusalem some years.

(B.C. 1011.)

But at the end of three years two of his slaves ran away from Shemai to Akish, the son of Makah, who had been king of Gath, and it was reported to Shemai, saying, "Your slaves are at Gath." Shemai therefore

- arose and saddled his ass and went to Akish at Gath, to seek his slaves, and brought his slaves from Gath.
- 11 But it was reported to Solomon that Shemai had gone from Jerusalem, to Gath, and returned.
- 12 The king consequently sent to summon Shemai and asked him, "Did I not swear to you by the EVER-LIVING, and declare, and say that in the day you went away and journeyed for any cause whatever, you should die?—and you replied 'The thing you have threatened me is good.'"
- 13 Then why have you not attended to the oath by the EVER-LIVING, and the order as I ordered you?" And the king continued to Shemai, "You know all the wrong which your heart desired should be done to David my father,—but the EVER-LIVING has turned that on your own head; and may King Solomon be blest, and the Throne of David be established before the EVER-LIVING for ever!"
- 14 Then the king ordered Beniah-ben-Jhoiadah, and he went and assailed him, and he died. Thus the kingship was secured to the hand of Solomon.

Solomon marries Pharaoh's Daughter.

- 3 Solomon afterwards contracted a treaty of marriage with Pharaoh king of the Mitzeraim, and married Pharaoh's daughter, and brought her to the City of David, until he completed the building of his palace, and the House of the EVER-LIVING, and the walls around Jerusalem; for the people had altars on the hills, because a House had not been built to the name of the EVER-LIVING until these times.
- 3 And Solomon loved the EVER-LIVING, walking in all the Institutions of his father David, except that he sacrificed and burnt incense on the hills. So the king went to Gibaon, where there was a Great Peak, to sacrifice a thousand burnt-offerings. Solomon offered them on that Peak.

(B.C. 1014.) Solomon's Wish.

- 5 At Gibaon the EVER LIVING appeared to Solomon in a dream at night, when GOD said, "Ask what I shall give you!"
- 6 And Solomon replied, "You showed kindness to my father David, Your servant, because he walked before

You in sincerity and rectitude, and rightheartedness, and You kept this great kindness for him, by granting to him that his son should sit upon his throne,—he does to-day. Now 7 also, my EVER-LIVING GOD, You have made Your servant reign in place of David my father, but I am very young—I may not know how to conduct myself,—and Your servant 8 is in the midst of Your people whom You have chosen,—a numerous people who cannot be numbered or counted for extent. Then give Your servant a 9 heart to listen justly to Your People, and to distinguish between right or wrong. For who is able to administer justice to this splendid People of Yours?"

And it was acceptable in the sight 10 of the EVER-LIVING that Solomon asked such a thing. GOD therefore 11 said to him,

"Because you have asked this thing and not asked for yourself length of days, and have not asked wealth for yourself, and have not asked the lives of your enemies,—but have asked intelligence for yourself to listen to justice,—I will do for you as 12 you request,—I will give you a wise heart, and understanding, such as there has not been before you, and such as will not arise after you. And also, 13 I will give you what you have not asked, that is wealth and splendour such as no man of the kings of all your time possesses. And if you walk in 14 My paths, to guard My Institutions, and commands, as your father David walked, I will lengthen your days."

Then Solomon awoke,—and it was 15 a dream; so he went to Jerusalem and stood before the Ark of the Covenant of the EVER-LIVING, and offered sacrifices and thank-offerings and drink-offerings with all his ministers.

The Judgment of Solomon.

Once there came two women, har- 16 lots, to the king, and appealed to him. And the first woman said; 17

"Your Majesty, myself and this woman lived in a single house, and I bore a child there in the house; but 18 three days after I had borne it, this woman also bore a child, and we were alone; there was no outsider with us in the house; none except us two in the house. But the son of 19 this woman died at night,—as she

20 overlaid it. Then she arose in the middle of the night, and took my son from my side, while your servant slept, and laid it to her breast, and
21 laid her dead son at my breast. When I arose in the morning to suckle my child, then I saw a corpse, and having examined it in the morning, I saw that it was not my child, which I had borne."

22 Then the other woman said, "No! for my child is the living, but yours is the dead!"

But the first replied, "Nay! for your child is the dead, and my child is the living, and you shall answer for it before the king!"

23 The king consequently said, "One asserts 'My child is the living, and yours is the dead,' and the other asserts, 'No! for your child is the dead, and my child is the living!'"

24 The king therefore continued, "Fetch me a sword!" And they brought a
25 sword to the king. When the king said, "Split the living child into two, and give half to the one, and half to the other!"

26 The woman, however, whose the living child was, replied to the king,—for her affection quivered over her child,—and exclaimed, "My lord! give the living child to her, instead of the dead! Do not kill it! And thus you will preserve it for me, and for her! It shall not be split!"

27 Upon which the king replied, "Give her the living child, and kill it not,—she is its mother."

28 And all Israel heard of this judgment that the king had delivered, and they paid him respect, for they saw that divine wisdom was in his breast to do justice.

(B.C. 1014.) Solomon appoints his Ministers.

4 Thus Solomon became king over all Israel.

2 And these were his Princes: Azariah-ben-Zadok, the Priest;

3 Alikheraf, and Akhiab, sons of Shisha, were Chancellors; Jhoshafat-ben-Akhiud, was the Recorder;

4 And Beniah-ben-Jhoadah, was over the army;

And Zadok and Abiathar were Priests.

5 And Azariah-ben-Nathan was Superintendent of the Governors;

And Zebud-ben-Nathan Superintendent of the Royal Farms;

And Akhishur was Superintendent of the Palace;

And Adoniram-ben-Abda, Superintendent of the Taxes.

(B.C. 1014.) Provincial Governors Appointed.

Solomon also had twelve Governors over all Israel, who also sustained the king and his family, each a month in a year,—they were to equalise the expenses, and these 8 were their names.

Ben Khor, in Mount Ephraim; 9 Ben Dakar, in Makaz, and Shalbim, and Beth-shemsh, and the oak wood of Beth-khanan; 10

Ben Khesed in Arboth, with Sokah, and all the district of Khafir; 11 Ben-Abinadab over all Nafath-dor. (Tafath the daughter of Solomon was his wife.)

To Ana-ben-Akhilud were Thanak, 12 and Megiddo, and all Bethshan to Abel-Makholah, as far as the ford of Jekemam.

Ben-Gabar was at Ramoth-Gilad. 13 He had the villages of Ben-Manasseh, that are in Gilad, with the district of Argob, that lies in Bashan. Sixty great walled cities, with walls and brass gates.

Akhinadab-ben-Ada was at Mak- 14 hanim;

Akhimatz in Naphthali. (He also 15 married as his wife Basmath, the daughter of Solomon.)

Bana-ben-Khoshai, in Asher, and 16 Baloth;

Jhoshafat-ben-Parauh, in Issakar; 17 Shimai-ben-Ala, in Benjamin; 18

Gabar-ben-Ari, in the land of 19 Gilad, the district of Sihon, King of the Amori, and Og, King of Bashan, which district was a single government.

And Judah and Israel increased 20 like the sand which is by the sea, with plenty to eat and drink, and enjoy.

(B.C. 1014.) Extent of Solomon's Empire.

Solomon was also Emperor of all 5 the Kingdoms from the River,¹ to the

¹ By "The River" is always meant the Euphrates, which flows from the Caucasus mountains in the north to the Persian Gulf in the south of Central Asia.—F. F.

- country of the Philistim and to the border of the Mitzeraim,¹ and they lay under tribute and service to Solomon all the time of his life.
- 2 And the provision for Solomon for a single day was thirty kors of fine
- 3 flour and sixty kors of meal, ten fat bullocks, and twenty grazed bullocks, and a hundred sheep, beside goats,
- 4 and venison, and fat poultry. For he also ruled over all beyond the River, from Thitsah to Azah,—in all the kingdoms beyond the River,²—and he kept peace for all his subjects
- 5 around. And Judah and Israel lived in security, every one under his vine and under his fig tree, from Dan to Bersheba, all the period of Solomon.
- 6 Solomon also had stalls for forty thousand horses for his chariots, and
- 7 twelve thousand cavalry, and the Governors provided these for King Solomon. Besides which they provided King Solomon's table each in his month. Nothing was omitted.
- 8 They brought barley and straw for the horses and hunters to the places where they were, every one as instructed.

Solomon as a Scientist.

- 9 And GOD gave to Solomon very great wisdom and understanding, and wide intelligence, like the sand on the sea shore. For Solomon's scientific knowledge was more extensive than the science of all the Beni-Kedem,³ and than all the science of the
- 10 Mitzeraim.⁴ He knew more than all men of the orbits of the planets, of the origination of light, and fixed sustaining systems, and the results of the revolving spheres,⁵ and his

fame was spread among all the nations around. He also wrote three 12 thousand proverbs, and his songs were one thousand and five. And 13 he wrote about botany as well, from the Cedar upon Lebanon, to the mosses that grow upon walls; and studied the zoology of beasts, and birds, and reptiles, and fish. So 14 that persons came from all the nations to listen to the sciences of Solomon, from all the kingdoms of the earth who heard of his scientific knowledge.

(B.C. 1014.) The King of Tyre supplies to Solomon Timber for the Temple.

Khiram¹ King of Tzur² also sent 15 his ministers to Solomon, when he heard that he had been consecrated king as his father's viceroy, for Khiram and David were friends all their time. Solomon accordingly 16 sent to Khiram to say:—"You know 17 David was not able to build a House to the name of the EVER-LIVING 18 GOD, because the EVER-LIVING said to David my father, 'Your son, 19 whom I will place as your viceroy on your throne, shall build a house to My name.' So now therefore 20 order them to cut for me Cedars from Lebanon, and my workmen shall be with your workmen, and I will pay your workmen. I will pay you whatever you agree, for you know there are not among us men who understand the cutting of timber as the Zidonians do."

And when Khiram heard the de- 21 mands of Solomon he was greatly pleased, and said, "Thank the EVER-LIVING to-day who has given David a wise son over this great people." So 22 Khiram sent to Solomon to say, "I have heard what you have communicated to me. I will do all that you wish in Cedar and Fir timber. My 23 workmen shall bring it from Lebanon to the sea, and I will direct in rafts on the sea to whatever place you instruct me, and deliver it there, and you accept it, and make payment to me by providing food for my people."

Consequently Khiram supplied 24 Solomon with Cedar and Pine timber

¹ Egypt.—F. F.

² "The Kingdoms beyond the River," that is, the districts now called Persia and Beluchistan to the River Indus.—F. F.

³ Sons of the East: Chaldeans.—F. F.

⁴ Egyptians.—F. F.

⁵ I believe the above to be the real purport of this passage which the Mediaeval translators not understanding, as it contains the technical terminology of cosmical sciences of which they had lost all knowledge, transformed it into proper names. I am also satisfied the same blunder has been made in similar cases in many other passages of Scripture. I have, therefore, rejected the old versions entirely, and give the real purport of the Hebrew text, as arrived at by philological analysis. Solomon, in fact, understood what we now call the Copernican and Newtonian principles of Astronomy, and Cosmogony.—F. FENTON.

¹ Hiram.—F. F.

² Tzur, Tyre.—F. F.

25 as much as he desired, and Solomon paid to Khiram twenty thousand kors of wheat, to provide for his city, and twenty kors of olive oil. Solomon gave this to Khiram year by year.

(B.C. 1018.) **Solomon orders a Conscription of Workmen.**

26 Thus the EVER-LIVING gave Solomon wisdom, as He promised him, and there was peace between Khiram and Solomon, and they both made a treaty together. King Solomon then levied a conscription from all Israel; and the conscription was thirty thousand men, whom he sent to Lebanon, by ten thousand a month, by monthly shifts. They were a month in Lebanon; two months at home. Adoniram was over this conscription.

29 He had also twenty thousand carriers of loads; and eighty thousand stone-cutters in the hills, besides Solomon's thirty thousand masons, who were at the works in the plains, and three hundred superintendents of the people labouring at the buildings. For the king ordered, and they made large stones; heavy stones for the foundations of the Temple; polished stones. Thus the people of Solomon, and the people of Khiram carved, and planned, and shaped the timber and the stones to build the Temple.

(B.C. 1012.) **Date of Beginning the Temple.**

6 And it was in the four hundred and eightieth year from the coming up of the children of Israel from the land of the Mitzeraim, in his fourth year, in the month of Ziu, the same month of the year as that in which Solomon began to reign over Israel,—he began to build the Temple for the EVER-LIVING.

Description of the Temple.

2 The Temple that King Solomon built for the EVER-LIVING was sixty cubits long,¹ and twenty wide,² and thirty cubits high,³ with a colonnade in front of the body of the Temple of twenty cubits wide⁴ following the

form of the building, and rising ten cubits up the face of the structure. And he made bowed windows for the 4 building above its circuit.

He built also around the wall 5 encircling the whole of the Temple, lodges joined to the wall in regular order, and also made a verandah around.

The lower lodges were five cubits 6 wide, on a platform six cubits wide,⁵ with a third seven cubits wide⁶; for a verandah was formed along the enclosure around the Court, but so as not to disfigure the walls of the Temple.

The Temple was itself built of 7 stone finished at the quarry; the stones cut, carved, and polished. No iron tool was heard in the construction whilst it was being built.

Folding gates with a platform were 8 at the right side of the building, with stairs going up to that platform, and from this platform to a third.

Thus the structure was built, and 9 they completed it by wainscoting the building with planks of cedar.

Lastly he built a story over all the 10 building five cubits in height,⁷ and covered in the structure with beams and planks of cedar.

Then the word of the EVER-LIVING 11 afterwards came to Solomon saying, "About the House which you have 12 built for Me, if you walk according to my Institutions, and practise my Decrees, and regard all my Commandments, to guide yourself by them, then I will confirm the promise I gave you, which I promised to David your father; and I will rest in 13 the midst of the Children of Israel, and will not abandon My People of Israel."

Thus Solomon built the Temple 14 and finished it. He also built walls 15 around the Temple, with a sheltering verandah of cedar; while the ceiling of the House, as well as its walls, he panelled with that wood; but he laid the floor of the building, and the verandahs, with fir-wood.

⁵ = 10 ft. 5 in. and 12 ft. 6 in. respectively Eng.

⁶ = 10 ft. 5 in. Eng.

⁷ = 14 ft. 7 in.

These platforms seem to have been what we now call "Landings," or broad steps leading up to the verandah, and the old translators, not being accustomed to such, sadly confused their versions.—F. F.

¹ Sacred cubit 25 in. Eng. = 125 ft.

² = 41 ft. 8 in. Eng.

³ = 61 ft. 8 in. Eng.

⁴ = 41 ft. 8 in. Eng.

- 16 He also built twenty cubits broad at the back of the House as a verandah, of cedar, from the floor to the height of the walls. He built it for himself, as a Lecture Hall to discuss Philosophy with Philosophers.
- 17 And this building was forty cubits from the Temple. The inside of the building was of cedar, covered with running foliage and open flowers. The whole was of cedar; no stone was used.
- 19 And in the interior of the Temple he constructed a Recess in which to place the Ark of the Covenant of the EVER-LIVING. And the surface of the Recess was twenty cubits long, and twenty cubits wide, and twenty cubits broad, and was surmounted by a railing of cedar plated with gold.¹
- 21 Solomon also protected the House and its top with a golden railing, and formed golden chains before the Recess, and covered them with gold.
- 22 He also covered the whole of the Temple with gold to the top. All the House and all the Altar, that was opposite the Recess, were plated with gold.
- 23 And he made for the Recess two Kerubs of olive-wood, ten cubits high, with wings of five cubits for the one Kerub, and wings of five cubits for the other Kerub,—ten cubits from the dip of one's wings to the dip of the other's wings. And the second Kerub was ten cubits from the first. The shape of both was the same.
- 26 The height of each Kerub was ten cubits,—both Kerubs were the same.
- 27 He placed the Kerubs inside the building, and the Kerubs' wings were extended. The wings of the one extended from the wall, and the wings of the other Kerub extended from the other wall;—so one's wings touched the other's wings at the middle of the hall, wing touching wing. The Kerubs were also covered with gold;
- 29 and all round the walls of the hall were carved sculptures, with statues of Kerubs and palm-trees, and open flowers, for windows and doors.
- 30 The floor of the hall was also plated with gold, with the windows and doors.

¹ Vv. 16-23. My translation of this very difficult passage is totally different in purport to that usually given, but I believe it to be the correct one, as it is self-consistent, and does not contradict other portions of the record, as the current versions do.—F. F

The door of the Recess was made of two leaves of olive-wood with four strong posts; the two leaves were of olive-wood, with Kerubs, and palm-trees, and roses carved upon them; with gilding spread over the Kerubs, and palm-trees, and roses.

The door-posts of the Temple were made of olive-wood squared, with two leaves of pine-wood. The leaves of the first were double, on two rollers, and the second door was double on two rollers, with carvings of Kerubs, and palm-trees, and roses, and plates of gold, with skilful portraits.

He also built an Outer Court opposite the south triangle, with colonnades of cut stone, and colonnades of carved cedar.

He began the structure in his fourth year, in the month Ziu, and finished the House in his eleventh year, in the month Bul (that is the eighth month), with all its appliances and arrangements. Thus it was seven years in building.

(B.C. 1005.) Solomon builds numerous

Palaces.

But Solomon was thirteen years building his own Palace, and completing all his palaces, and building the Palace of the Forest of Lebanon. It was a hundred cubits long, and fifty cubits wide, and with towers of thirty cubits at the corners; with colonnades of cedar, and cedar beams upon the pillars, with a cedar ceiling over the verandahs, which were supported upon forty-five pillars, fifteen in a row, with three rows of copings, and window above window for three stories; and all the doors and door-posts had squared copings; and in the front, window above window for three stories.

He also made a colonnade of fifty cubits long, and thirty cubits wide, with a hall before it, with columns and an awning before them. Beside the Throne-room, where he appointed a hall to deliver judgments, which was ceiled with cedar, plank to plank.

Beside this palace, where he resided, a court was behind the Palatial-hall where experiments were made. A house was also built for the daughter of Pharaoh, whom Solomon had married, similar to the Hall of Experiments.

- 9 All these buildings were beautifully adorned, carved with sculptures, with passages on passages, with towers, and with walks. They were magnificent within and without, from foundation to the coping stones. Even the foundations were great cut stones, ten cubit blocks, and eight cubit blocks. The pillars were also beautifully sculptured stones, and cedar. 12 And round the Great Court were three rows of sculptures and a row of carved cedar, like the Court of the House of the EVER-LIVING, enclosing both the Hall and the Palace.

(B.C. 1005.) *Works of Hiram, the Engineer.*

- 13 For King Solomon had sent and 14 fetched Hiram from Tzur,—he was the son of a widow woman of the tribe of Naphthali, but his father was a native of Tzur,—who was a fabricator in metals, and skilful in engineering, and in building, and the knowledge of all construction. He came to King Solomon, and 15 designed all his works. He also made the two pillars of brass, each of eighteen cubits high, with a cord of twelve cubits surrounding the two columns, and the two crowns of cast bronze made to place on the tops of 16 the columns, the height of the one crown being five cubits, and the height of the other crown five cubits, 17 made like network. He made great woven chains for the crowns that were upon the heads of the columns. Seven for the first crown,—and seven 18 for the other crown. Thus he made the columns with two stories of network, enclosing pomegranates, for the one, to cover the tiara which was on the top; and made the same for 19 the tiara of the second. And the tiaras which were on the tops of the columns were made of lilies, of a 20 height of four cubits; and the tiara on each column also rose from reticulated capitals. There were also two hundred pomegranates in rows over the crowns of the two. Then he set the columns in the Court of the Temple, and placed one column 21 on the right side, and named it Firmness,¹ next he raised the other column on the left hand and named

it Speed.¹ Last over the top of the 22 columns he placed the lilies, and completed his work on the columns.

Description of the Brazen Sea.

He also cast an artificial sea, ten 23 cubits from brim to brim, circular in form, and five cubits high, with a beading of thirty cubits circling round it, with mushrooms under the 24 brim circling round it, ten to the cubit around the lake,—ten mushrooms set in two rows; cast in the same casting.

It was supported upon twelve bul- 25 locks. Three facing to the North; and three facing to the West; and three facing to the South; and three facing to the East; and the tank was above them, and all their tails were inwards. The thickness of it was a 26 span,² and its tip like the form of a lily flower. It held two thousand baths.

Hiram makes Pedestals for the Ten Taberns.

He also made ten pedestals of four 27 cubits long, each pedestal; and four cubits wide and three cubits high; and made these pediments with dove- 28 tails on them, and dovetailed them at the joinings. And on the dovetails 29 that were between the joinings staples and bolts as fasteners, and over the joinings he placed projections, and below the staples and the bolts he made garlands hanging down. There 30 were four wheels of bronze to each pediment, and axles of bronze, and four centered axle-boxes to fit the axles into. He cast each with a 31 wreath and an opening from the inner side of the naves which projected for a cubit, and he made the circumference of the mouth a cubit and a half, and also coverings over the 32 mouth with square indents,—not round ones. And the four wheels 33 were beneath the indents, with clutches on the wheels with cogs, and the lever for each wheel was a cubit and a half long. And he made 34 the wheels in the form of a chariot wheel, with spokes, and bosses, and poles, and naves,—the whole cast,—with four jambs on the four shoulders of the bearings, one from each base

¹ Yakln.—F. F.

¹ Baz.—F. F.

² 4 inches.—F. F.

35 of a shoulder. And at the top of the bearing, a round ring half a cubit high; and above the bearing levers, and cog-wheels with counter-cogs, the levers projecting from lock holes, and above as a finish, Kerubs, and lions, and palms, and surrounding wreaths. Thus he made the bases of the same form and shape, and the wheels of one form.

38 He also made ten lavers of brass, of forty baths capacity each laver. Each laver was four cubits: each laver was upon a single base of the ten bases. The bases were placed five on the right side of the house, and five on its left. But the tank-sea was placed at the right side of the house towards the east, fronting south.

40 Hiram also made the sprinklers, and the shovels, and the basons. Hiram thus completed all the furniture which King Solomon provided for the House of the EVER-LIVING.

41 The two columns and the wreathed crowns on the tops of the columns, and the two networks to cover the two wreaths of the crowns which were on the tops of the columns, 42 with the four hundred pomegranates for the two networks,—two rows of pomegranates for each net, to cover the two wreaths of the crowns which were on the tops of the columns.

43 And the ten bases, and the ten lavers upon the bases. And the one tank, and the twelve bullocks under the tank. And the boilers, and the forks, and the basons. The whole of the instruments of the Hall, that Hiram made for King Solomon for the House of the EVER-LIVING were

46 of polished brass, and cast in the neighbourhood of the Jordan for the king, in the clay land between Sukoth and Tzarthan. Solomon also made a very large amount of furniture, not calculating the value of the weight of the brass.

48 Solomon besides made all the instruments of the House of the EVER-LIVING, the altar of gold, and the table of gold upon which was the Showbread. And the five lamps on the right and the five on the left hand opposite the Recess were pure gold, with their plates and reflectors, 50 and snuffers of pure gold. And the fans, and psalteries, and pans; and the spoons, and tongs of refined gold. And the hinges of the doors of the

House, over the entrance of the Holy of Holies, with the doors of the House of the temple, of gold.

Thus was completed all the furniture that King Solomon made for the House of the EVER-LIVING, and Solomon brought the consecrated silver and gold of his father David, and the furniture he gave, to the House of the EVER-LIVING.

(B.C. 1004.) Consecration of the Temple.

Solomon then assembled the 8 Judges of Israel, and all the Heads of the Tribes, with the Chiefs of the families of the children of Israel, to meet King Solomon in Jerusalem, to carry up the Ark of the Covenant of the EVER-LIVING from the City of David—that is Mount Zion. When 2 King Solomon addressed all the Chiefs of Israel, in the month of Aithanim, at the festival of the seventh month.

All the Judges of Israel consequently came, and the priests took up the Ark, and carried the Ark of the EVER-LIVING to the Hall of 4 Assembly, with all the sacred furniture that was for the Hall, going up with the Priests and Levites, and 5 King Solomon, and all the assembled Parliament of Israel with them, before the Ark, sacrificing sheep and oxen without number, for they did not count how many.

Then the Priests brought the Ark 6 of the Covenant of the EVER-LIVING to its place in the Recess of the House, to the Holy of Holies, under the canopy of the Kerubim, for the 7 Kerubs spread their wings over the surface of the Ark, and the Kerubs covered the Ark above. But they 8 drew the staves out, so that they could see the heads of the staves in the Sanctuary from the Commandary Recess, but could not see them from the Court. And they are there until to-day.¹

There was nothing in the Ark 9 except the two tables of stone that Moses placed there in Horeb, when

¹ V. & This comment shows the composition of this history to have preceded the Babylonian captivity, and corroborates my conviction of Isaiah, being its author, for which see Second Chronicles, Ch. 32, v. 32, which confirms my conclusion made from internal evidence.—F. F.

the EVER-LIVING contracted with the Children of Israel, when he brought them up from the land of the Egyptians.

- 10 When the Priest came out from the Sanctuary, a cloud filled the
11 House of the EVER-LIVING, so that the Priests were not able to stand to serve because of the cloud;—for the splendour of the EVER-LIVING filled the House of the EVER-LIVING.

(B.C. 1004.) **Solomon's Dedicatory Psalm.**

- 12 Then Solomon exclaimed,
"The LORD said He would dwell in darkness;—
13 Building, I have built you a House,
Found a rest for you for ever!"
14 Then the King turned his face and blessed all the Assembly of Israel, whilst all the Assembly of Israel stood up, and he said,
"Bless the LIVING GOD of Israel, Who spoke directly with my father David,
And by His hand accomplishes His word,—
16 'From when I brought My People Israel out of Egypt
I chose in Israel's Tribes no City,
To build a House to fix my Name,
Till for My People Israel I chose David.'
17 So it was in my father, David's heart,
To build the Name of Israel's LIVING GOD a House,
18 But the LORD enquired of my father, David,
'Longs your heart to build My Name a Home?—
It was not good that came into your mind!—
19 Begone! you shall not build that house!
But your son, who from your loins springs,
Shall build My Name that Home.'
20 And the LORD His word has done,
For I after my father rise,
And sit on Israel's throne,
As the LORD from Himself declared,
And have built this House to the NAME

Of Israel's still-living GOD,
And place there a home for the 21 Ark
Where THE LIFE's Treaty is kept,
That He, Himself, made with our Fathers,
Whom He brought from the land of Mizraim."

(B.C. 1004.)

Solomon then stood before the 22 altar of the EVER-LIVING opposite all the Assembly of Israel, and spread his hands to the heavens, and said, 23

Solomon's Dedicatory Prayer.

"LIVING GOD of Israel! there is no GOD like You in heaven above, or upon earth beneath,—keeping covenant and promise to Your servants, who walk before You with all their heart. Who kept Your promise to 24 David, my father, as You promised to him,—for to-day You fulfil Your promise, by Your mouth, and by Your hand.

"So now, EVER-LIVING GOD of 25 Israel, keep to Your servant, my father David, what You promised to him, saying, 'There shall not be wanting to you a man before Me to sit upon the throne of Israel, if only your sons regard My path to walk before Me, as you have walked before Me.' And now, GOD of Israel, 26 establish, I pray, the promise You promised to Your servant David my father.

"But will GOD really dwell upon 27 the earth, while the heaven, and the heaven of heavens are not able to contain Him?—then how can this House which I have built?

"Therefore turn to the prayer of 28 Your servant, LIVING GOD, to listen to his cry, and the prayer which Your servant prays before You to-day, and 29 listen with favour to Your servant, and Your People Israel when they pray at this place, and also listen from the place of Your rest in the Heavens, listen and pardon.

"When a man has sinned by doing 30 wrong, and there is offered up for him prayer, and he comes to invoke before Your altar in this House, then 31 hear from the Heavens, and examine and judge Your servant, and punish, 32 and lay on the head of the wicked his wicked course; and give to the righteous according to his goodness.

- 33 "When Your People Israel are routed before their enemies when it has offended You, if it returns to You, and implores Your NAME, and prays, and entreats You in this House, then hear from the Heavens and pardon the sin of Your People Israel, and restore to them the land which You gave to their fathers.
- 34 "If the skies are restrained, and there is no rain, because they have sinned against You, if they pray at this place, and implore Your Name, and turn from their sins, answer them; and hear from the Heavens, and pardon the sin of Your People Israel—for You can turn them from the path of sin which they are walking in,—and give rain to Your country which You have allowed Your People to possess.
- 35 "When there may be famine in the country; when there may be blight, mildew, flights of locusts; when it may be there is an enemy ravaging in the bounds of its country; any contagion; any disease; or failure; any plague that there may be, on any land, on any of Your People Israel, by which any man can be struck to the heart,—when he spreads his hand towards this House, then listen from the Heavens,—from Your firm seat,—and pardon, and examine, and grant to each according to his need, as You know his heart,—for You know,—Yourself alone, the heart of every son of Adam, because You see the life that they live on the face of the earth, that You gave to their fathers.
- 36 "And also the foreigners who are not of Your People Israel, who come from far countries because of Your NAME,—for they will hear of Your great NAME, and Your strong hand, and Your directing arm, and come to worship at this House,—therefore listen from the Heavens,—from Your firm seat,—and effect all that the foreigners ask of You; so that all the peoples of the earth may know Your NAME, and recognize Your might, like Your People Israel; and may know that Your NAME can be called upon in this House which I have built You.
- 37 "When Your People go out to war with their enemies, in the way that You send them, and pray to the EVER-LIVING toward the City that You have chosen, and the House which I have built to Your NAME;

then hear from the Heavens their 45 prayer and supplication, and grant them their right.

"When they sin against You,—for 46 there is no man who does not sin,—and You are angry with them, and deliver them to the face of their enemies, and drive them to the country of their enemies, afar off or near; when they turn their hearts in the land of their enemies, where they dwell, and repent, and supplicate You in the land of their dwelling, saying, 'We have sinned, and been passionate, and done wrong;' and they turn to 48 You with all their heart, and all their soul, in the country of their enemies, where they dwell, and pray to You towards the land that You gave to their fathers,—the city which You have chosen,—and this House which I have built to Your NAME;—then 49 listen from the Heavens,—Your fixed rest—their prayer and supplication, and grant them justice, and pardon 50 Your People who have sinned against You for all their wickedness by which they have depraved themselves before You, and grant them the mercy to be converted and obtain mercy.

"For Your people, and Your inheritance that You brought out from the Mitzeraim,¹ from among the iron-furnaces; when Your eyes were open 52 fountains of mercy to Your servants, and of mercies to Your People Israel, listening to them whenever they cried to You; for You selected them to be 53 an inheritance for Yourself from all the peoples of the earth, as You said by the means of Moses, Your servant, when You brought our fathers out from among the Mitzeraim, EVER-LIVING POWER!"

When Solomon had finished his 54 prayer to the EVER-LIVING,—this perfect prayer and supplication,—he rose from before the altar of the EVER-LIVING, from kneeling on his knees, and spread his hands to the Heavens, and stood up and blessed 55 the whole Assembly of Israel with a loud voice, saying,

(B.C. 1004.) *Solomon's Psalm of Blessing.*

"Bless the EVER-LIVING, 56 Who has given consolation to His People Israel, According to all He promised;—

¹ Egypt.—F. F.

For not one word has failed,
Of all His good word which He
spoke
By the means of his servant Moses !

- 57 Our LIVING GOD has been with us,
As He was with our fathers;
He has not forsaken or cast off:—
- 58 So let our hearts be glad of Him,
And walk in all His paths,
And keep to His Commands,
His Institutions, and Decrees,
That He ordered to our fathers.
- 59 Let these words I pray to the LORD
Be near our LIVING GOD by day
and night,
To make His servant righteous,
And administer justly the affairs,
Of His People Israel daily,—
- 60 That all the Nations of the earth
may know,
That the LORD alone is enduring,
And let our hearts be at peace with
the LORD,
To walk by His Institutions,
And to keep His Commands from
now."

(B.C. 1004). *The Dedictory
Sacrifice.*

- 62 Then the king, and all the people
with him, sacrificed sacrifices to the
- 63 EVER-LIVING. But Solomon sacrificed as the thank-offering, which was sacrificed to the EVER-LIVING, twenty-two thousand oxen, and a hundred and twenty thousand sheep, by which the king and all the Assembly of Israel dedicated the
- 64 House to the EVER-LIVING. On the same day the king consecrated the open court which is before the House of the EVER-LIVING, for he offered there the burnt-offering and the bread-offering, and the fats of the thank-offering, for the brass altar which is before the EVER-LIVING was too small for the consumption of the burnt-offerings and the bread-offerings, and the fat of the thank-offerings.
- 65 At the same period Solomon also made a festival and all Israel with him,—at a great Assembly from the Pass of Khamath, to the River of Egypt, before our EVER-LIVING GOD, for seven days, and seven days;—
- 66 fourteen days. Upon the eighth day the king blessed and dismissed the people, and they went to their homes rejoicing, and glad-hearted, over all

the benefits which the EVER-LIVING had given to David His servant, and to Israel His People.

(About B.C. 902.) *Second Rebellion
to Solomon.*

And when Solomon had finished 9 building the House of the EVER-LIVING, and the King's Palace, and all the columns Solomon delighted to make, then the EVER-LIVING appeared to Solomon as He appeared to him in Gibaon, and the EVER-LIVING said to him "I have heard your prayer and the supplication that you supplicated before Me when you consecrated this House, which you have built, to place My NAME in for ever, and for My eyes and heart to be there at all times; so now if you 4 walk before Me, as David your father walked, with straight heart, and endeavouring to do right, according to all that I have commanded you, preserving My Institutions and Decrees, then I will confirm the 5 throne of your kingship over Israel for ever, as I promised your father David, saying, 'There shall not be wanting a man for you upon the throne of Israel.' But if you, or your 6 children, turn from following Me, and do not keep My Commandments and My Institutions, which I placed before them, but go and serve other gods, and worship them;—I will cut 7 Israel from off the face of the ground which I gave to them, and the house which you have consecrated for My NAME. And I will them send from My presence, and Israel shall become a proverb and a scorn to all nations. And this House, that is high above 8 all beside it, shall be thrown down and broken. And when men ask, 9 'Why has the EVER-LIVING done so to this country, and this House?' they will reply, 'Because they forsook their EVER-LIVING GOD Who brought their fathers out from the land of the Mitzeraim, and have addicted themselves to other gods, and worshipped them, and have served them; therefore the EVER-LIVING brought upon them all this suffering!'"

(B.C. 992). *Solomon and Hiram
of Tyre settle up Accounts.*

After about twenty years during 10 which Solomon had built the two

- houses—the House of the EVER-LIVING, and the house of the king,—
- 11 Khiram, the king of Tzur, having supplied Solomon with cedar wood, and pine wood, and gold, and all that he wished, King Solomon sold to Khiram twelve towns in Galilee,
- 12 and Khiram came from Tzur to see the towns that Solomon had sold to him; but they did not please him,
- 13 so he exclaimed, "What towns these are that my brother has sold to me!" So they are called the "Land of Kabul" ¹ to this day.

(B.C. 992.)

- 14 But Khiram paid to the king a hundred and twenty talents of gold,
- 15 for that was the amount of the tax which he contributed to King Solomon towards building the House of the EVER-LIVING, and his own Palace, and the Fortress and Wall of Jerusalem, and the Court and Barracks, and Gazar.
- 16 For Pharaoh King of the Mitzeraim had come up and captured Gazar, and burnt it with fire, and slaughtered the Canaanites who occupied the town, and gave it as a present to his daughter, Solomon's wife. But Solomon rebuilt Gazar and Beth-Khoran the lower, and Balath, and Thadmor in the Midland Desert,
- 17 and all the cities for the collection of taxes that Solomon had, and the Chariot Barracks, and the Cavalry Barracks, and the Columns of Solomon,—which Columns he built in Jerusalem, and in Lebanon, and in every country where he governed.
- 20 Solomon placed a tax, which continues to this day, ² upon all the people who remained of the Amorites, and the Hittites, and the Perizites, the Hivites, and the Jebusites, the descendants of whom remained in the country, whom the children of Israel were not able to
- 21 destroy. But upon the children of Israel Solomon did not lay it, for

they were soldiers, and his ministers, ²² and his Generals, and Colonels, and Commanders of the Chariots, and his Cavalry.

These were the Commanders of the ²³ Engineers, who were over the works of Solomon:

Fifty-five Superintendents of the people who did the works; which were,—

The Palace for Pharaoh's daughter ²⁴ at the top of the City of David; which Palace he built for her, when he had built the fortress.

Solomon also offered three times ²⁵ a year burnt-offerings and thank-offerings upon the Altar that he built to the EVER-LIVING, and perfumes with them before the EVER-LIVING, after he had finished the House.

(About B.C. 1006.) Trade with
Anfer began.

King Solomon also built ships at ²⁶ Atzion-Gabar, which is at Ailoth on the Red Sea, in the country of Edom; and Khiram sent his officers, ²⁷ men skilful in navigation, to sea with the officers of Solomon, who ²⁸ went to Anfer and collected from there four hundred and twenty talents of gold and brought it to King Solomon.

(B.C. 992—3.) Visit of the Queen
of Sheba.

When the Queen of Sheba ¹ heard ¹⁰ the report of Solomon's lordly fame, she came to try him with difficult problems, and arrived at Jerusalem ² with a very great troop bringing perfumes, and a large amount of gold, and precious stones, and went to Solomon and conversed with him ³ about all that was in her heart. There was nothing she proposed to the King that he did not explain to her. When the Queen of Sheba ⁴ perceived all the sciences of Solomon, and the House which he had built, and his dining-room, and the resi- ⁵ dences of his ministers, and the attendants serving him, and their uniforms, and the cup-bearers, and the offerings which he offered in the House of the EVER-LIVING, there

¹ "Kabul," knots or twists.—F. F.

² V. 20. The remark that the tax laid by Solomon upon the Aborigines in the country existed at the date this history was written, proves it to have been composed BEFORE the date of the Assyrian and Babylonian Captivities, for these events abolished all his legislation. This is another proof of Isaiah's authorship of the whole of these histories inclusive from Joshua to the death of Hezekiah in II. Kings.—F. F.

¹ The South. Undoubtedly Abyssinia and the East Coast of Africa down to the Cape of Good Hope.—F. F.

6 was no more spirit left in her, but she exclaimed to the king:—

"It was a truth that I heard in my country, about your affairs, and about your wisdom! But I did not trust the statements until I came, and my eyes saw it. And indeed I was not told of the half of the extent of your sciences,—for what I have heard is better than was reported to me. Your nobles are happy! Your ministers are happy, who always stand before you to listen to your wisdom! Your EVER-LIVING GOD should be blessed Who has granted to you to sit upon the throne of Israel! The LORD of Israel should be loved for ever, Who appointed you as king to do justice and right!"

10 She then gave the king one hundred and twenty talents of gold, and very many spices, and precious stones. There never again came so great a quantity of spices as the Queen of Sheba gave to King Solomon.

11 But however the ships of Khiram which brought gold from Aufer brought also from Aufer a very large quantity of almug wood¹ and precious stones, and the king made from the almug wood brackets for the house of the EVER-LIVING, and lutes for the palace of the king, and harps and guitars for the singers. Such almug trees were never again brought, nor have been seen to this day.

13 King Solomon also presented to the Queen of Sheba all she desired, or she asked for, beside what she was given direct from the hand of King Solomon. Then she turned and went to her own country, and passed over to it.

(B.C. 985.) *Solomon's Wealth.*

14 The weight of gold that came to Solomon in each year was six hundred and sixty-six talents of gold,² beside that produced by taxes on traders, and the import duties, and

¹ Almug wood is sandal wood, called by the Arabians Kalmak—a product of India and Africa, and used in the East in our own day for the same purposes as Solomon put it to.—F. F.

² £13,646,350 sterling by weight and at £4 per oz., but in purchasing value then at least forty-fold what gold is now, that is, equal to £445,852,000 sterling.—F. F.

tribute from all the kingdoms of the west, and the Dependencies of the country. Solomon consequently made two hundred shields of beaten gold. (Six hundred of gold went to each shield.) And three hundred targets of beaten gold; (each contained three pounds weight of gold;) and the king put them in the Palace of the forest of Lebanon.

The king also made a great ivory throne, and plated it with refined gold. There were six steps to the throne, and a carriage head to the throne from behind it, with arms on both sides of the seat, and two lions standing beside them, with twelve stationed on the six steps, one upon each side. There was nothing made like them in all the kingdoms.

All the drinking cups of King Solomon were of gold, and all the furniture of his palace in Lebanon was of pure gold. None was of silver or brass in the days of Solomon, for the king's ships of Tarshish, at sea with the ships of Khiram, returned every three years. These ships of Tarshish brought gold, and silver, ivory, monkeys and peacocks.

Thus Solomon was greater than all the kings of the earth in wealth and wisdom, and all the earth sought the presence of Solomon to hear the learning that God had given to his intellect; and all of them brought tribute of articles of silver, and gold, and fabrics, and arms, and spices, and horses, and mules, imposed year by year. Solomon also accumulated 26 chariots and horses, and possessed one thousand four hundred chariots, and twelve thousand cavalry, which he placed in cavalry barracks, and with the king in Jerusalem.

So the king made silver in Jerusalem, like stones, and planted many cedars and sycamores in the lowlands.

The horses that Solomon had were brought from Egypt, and the collecting merchants were paid for them by the king according to contract. They brought up and fetched an Egyptian chariot for six hundred shekels of silver,¹ and a horse for one hundred and fifty,¹ and the same from all the

¹ Taking equivalent weights of silver at 5s. per oz. English, equal to £67 10s. for a chariot, and for each horse, £16 17s. Then, taking the value of a modern carriage horse at £90 sterling, the silver shekel of 25.4d. would be of five times the purchasing power of our day

Chiefs of the Hittites, and from the Chiefs of Aram, who brought them to hand.

(B.C. 1000 to 970.) *Solomon's Faults and Sins.*

- 11 King Solomon, however, loved many foreign women, beside the daughter of Pharaoh;—Moabites, Amonites, Aramites, Zidonians,
- 2 Hittites,—of those nations whom the EVER-LIVING said to the children of Israel, "You shall not marry with them, and they shall not marry with you, for they will turn your hearts after their gods." Solomon descended
- 3 to love them, and had seven hundred princess wives, and three hundred plebeian wives, and when Solomon
- 4 became old his wives turned his heart after strange gods, and his heart was not at peace with his EVER-LIVING GOD like the heart of his father
- 5 David.¹ Solomon consequently went after Ashteroth, the goddess of the Zidonians; and after the abominable
- 6 Milkom, of the Amonites. Thus Solomon did wrong in the sight of the

(probably it was much more), which would make a chariot and pair of horses cost Solomon:—

Chariot	—	£337 10 0
Two Horses	—	176 16 0

£514 6 0

—F. F.

1 It must not be supposed that all the women here enumerated were "wives" of Solomon in our English sense. The actual Hebrew is "women," that is, they were the attendants and female officials of the Royal Household, such as we call Maids of Honour, Ladies of the Bedchamber, Housemaids, &c., &c. The Princesses would be Resident Representatives, or Hostages, of the numerous Tribes and subsidiary Kings and Chiefs who were under the control and suzerainty of the Hebrew Empire, residing at the Court as agents or pledges for the good behaviour of their relatives. The absurd ideas of the Monastic Commentators, repeated by our modern ones, that all these women about the Palaces of Solomon were physically his "wives"—a meaning the Hebrew word does not bear—has led to the wildest follies and libels upon this great Monarch, Statesman, and Philosopher. It is time those follies were swept away. Luther pointed out nearly four hundred years ago the same facts as I now do, but human folly and a wicked desire to vilify a Biblical Statesman and Teacher has incited our Commentators, and especially our pretended Critics, to repeat the libels of their monkish predecessors, in spite of the great Reformer's common-sense refutation of them.—F. F.

EVER-LIVING and did not walk after the EVER-LIVING like David his father.

Solomon also built towers to the 7 abominable Kemosh of Moab, on the hill opposite to Jerusalem, and to abominable Molek, of the Amonites, and did the same for all his foreign 8 wives, with censers and altars for their gods. Therefore the EVER- 9 LIVING was displeased with Solomon, for his heart declined from the EVER- 10 LIVING GOD of Israel Who had appeared to him often, and had instructed him upon this matter, never to follow after other gods;—but he regarded not what the EVER- 11 LIVING had commanded him.

The EVER-LIVING consequently 11 demanded of Solomon, "Say, what has been done to you, that you have not regarded My Covenant, and My Institutions, as I commanded you? I will tear away the kingship from you, and give it to your servant! How- 12 ever, I will not do this in your days, because of David your father. I will tear it from the hand of your son! Yet I will not tear the whole king- 13 ship. I will give one tribe to your son, for the sake of David My servant, and for the sake of Jerusalem which I have chosen."

(About B.C. 984.) *Hadad appears in Edom.*

The EVER-LIVING, however, raised 14 up an enemy to Solomon, Hadad the Edomite, who was of the Royal race of Edom, and when David invaded 15 Edom at Aloth, J'oab, the commander of the army, buried the slain, and executed all the males of the king of Edom, for J'oab occupied six months 16 there with the force of Israel until they destroyed all the male life of (the king¹ of) Edom. But Hadad escaped, 17 with some Edomite nobles, officers of his father, and went to the Miteraim. But Hadad was a little child. And 18 they went up from Midian, and came to Paran, and collected men to themselves from Paran, and went to Mitzer, to Pharaoh, king of the Miteraim, who gave him a house and maintenance, and said to him, "The land is open 19 to you." Hadad also found great

¹ ("The King of Edom") is to be understood, the name of the country representing in Hebrew and Old English the Monarch See Shakespeare.—F. F.

favour in the sight of Pharaoh, and he gave him as a wife the sister of his own wife, the sister of Thakhfenis of Gabirah; and the sister of Thakhfenis bore him Genubah, his son, whom Thakhfenis reared in the palace of Pharaoh, so that Genubah was in the circle of Pharaoh's palace, amongst the children of Pharaoh.

21 When Hadad heard in Egypt that David was asleep with his fathers and that Joab the Commander of his army was dead, Hadad said to Pharaoh, "Release me, and I will go to my own country."

22 But Pharaoh asked, "For what reason? You came to me;—then why should you seek to go to your country?"

He, however, replied, "No! Yet releasing, let me go."

(B.C. 980.) *Bandilli appear in Aram.*

23 God also raised him an enemy in Rezan-ben-Alida who had fled from Hadadazer, king of Tzobah,¹ his prince, and collected men to himself,

24 and became General of a troop of mercenaries with David. They afterwards went to Damascus and settled there, and he ruled in Damascus.

25 But he was an enemy to Israel in the time of Solomon beside the mischief of Hadad,—and he was an annoyance to Israel, and reigned in Aram.

(About B.C. 980.) *History of Jerubam, son of Nebat.*

26 Jerubam - ben - Nebat, also, an Afrahtite, of Tzarad, whose mother's name was Tzeruah, wife of Almanah an officer of Solomon, rose to favour

27 with the king. And the reason why he rose to favour with King Solomon, was, when he was building the fortress around the extent of the City of

28 David, his father, the man Jerubam was energetic, and so Solomon noticed the youth, for he did the work well, and he appointed him over all the builders of the house of Joseph.

29 But on one occasion when Jerubam was going out of Jerusalem, Akhiah the Reciter, the Shilonite, met him in the road, when he was clothed in a new robe, and both were alone in

30 the open country, where Akhiah seized the new robe which was upon

him, and tore it into twelve pieces, and exclaimed to Jerubam,

"You take ten pieces! for thus says the EVER-LIVING GOD of Israel, 'I will tear the kingship from the hand of Solomon, and I will give to you ten of the tribes! But the one

32 tribe of Judah to him, because of My servant David, and because of Jerusalem the city I have chosen from all the tribes of Israel,—because he

33 has forsaken Me, and worshipped Ashtaroth, the goddess of Zidon, and Kemosh the god of Moab, and Milkom the god of Beni-Amon, and

has not walked in My paths to do right in My sight, according to My Institutions and Decrees, like his father David. I will not, however,

34 take all the kingship from his hand, he shall remain supreme all the time of his life, because of David My servant, whom I chose, who regarded My commands and My institutions.

Yet I shall take the kingship from the hand of his son, and give you the ten

35 tribes. But to his son I shall give 36 one tribe, so that there may be a light to David My servant at all times before Me in Jerusalem, the city which I have chosen to Myself to

37 fix My Name there. Thus I will take 38 you, and you shall reign in all that your soul desires, and you shall be king over Israel. And then if you

39 listen to all I command you, and walk in My way, and do right in My sight, by preserving My Institutions and Commandments, as David My

servant did, I will be with you and build you a permanent House, as I have built for David, and I will give Israel to you. And I depress the

40 race of David because of this—but not for all time!"

Solomon consequently sought to 40 kill Jerubam, so Jerubam arose and fled to Mitzter to Shishak, king of the Mitzeraim, and continued in Mitzter until the death of Solomon.

(B.C. 975.) *Death of Solomon.*

As to the rest of the affairs of 41 Solomon, and all that he did, and his wisdom, are they not written in the history of the events of Solomon?

But the time that Solomon reigned 42 in Jerusalem over Israel was forty years. Then Solomon slept with his

43 fathers, and was buried in the city of his father David, and Rehobam his son reigned in his place.

¹ The Delta of the Euphrates.—F. F.

Accession of Rehobam, and his Folly.

- 12 But Rehobam went to Shekem, for the Parliament of Israel came to elect him king.

(B.C. 975.) Jerabam called from Egypt.

- 2 But Jerabam-ben-Nebat heard of it while still in Mitzer, where he had fled from before King Solomon,—for
3 Jerabam had settled in Mitzer,—so they sent an invitation to Jerabam from all the Parliament of Israel.

They then addressed Rehobam, saying,

- 4 "Your father was heavy upon us, but you can now lighten the load of your father from your subjects, and lift off from us the load that he laid upon us, and we will be your subjects."

- 5 But he replied to them, "Go away for three days. Then return to me." So the people went.

- 6 King Rehobam then consulted the advisers who had stood in the presence of his father Solomon during his life, asking, "What answer do you advise me to return to these people?"

- 7 And they replied to him, saying, "If you will be a subject of these people to-day, and answer and speak fair words to them, then they will be your subjects at all times."

- 8 However he rejected the advice of the old men, which they had advised, and consulted the lads who had grown up with him, who stood before him, and asked them; "What answer do you advise that I shall return to these people who have addressed me, saying, 'Lift from off us what your father laid on'?"

- 10 And the lads who had grown up with him advised him saying, "Reply thus to those people, who addressed you saying, 'Your father loaded us, but you take it off.' Say this to them, 'My little finger is thicker than my father's loins! So I will put a heavy yoke on you,—for I will add to the yoke of my father.—He flogged you with whips!—but I will flog you with scorpions!'"

(B.C. 975.) The Parliament of Israel Rebell and elect Jerabam King.

- 12 But Jerabam himself came, and all the Parliament with Jerabam on the

third day, as the king had appointed, when he said, "Return to me on the third day," and the king answered 13 the people harshly, and refused the counsels of the old men which they advised, but addressed them as the 14 lads advised him, and said, "My father put a load on you! but I will add another to it! My father flogged you with whips, but I will flog you with scorpions."

Thus the king did not listen to the 15 people, for the EVER-LIVING caused the people to revolt for the purpose of establishing the word that the EVER-LIVING spoke by the means of Akhiah, the Shilonite, to Jerabam-ben-Nebat.

Then all Israel saw that the king 16 would not listen to them, consequently the people returned the king word to say, "What is our share in David? For we have no inheritance from the Son of Jessai! To your tents, Israel! Now look to your own house, David!"

And Israel went to its tents.

Some Israelites, however, con- 17 tinued to reside in Judah and Rehobam reigned over them.

King Rehobam, however, sent 18 Adoram who was over the conscription, but the Parliament of Israel rose against him and stoned him to death, so King Rehobam made haste to mount his carriage and to fly to Jerusalem.

Thus Israel revolted from the 19 House of David until this day, for when all Israel heard that Jerabam had returned, they sent and invited him to the Parliament, and they elected him king over all Israel;—there were none left afterwards to the House of David except the tribe of Judah alone.

When Rehobam arrived at Jeru- 21 salem, he convoked the forces of the House of Judah, and the tribe of Benjamin, a hundred and eighty thousand soldiers, trained for war,¹ to fight with the House of Israel, to regain the kingship to Rehobam the son of Solomon.

¹ V. 21. The army that was thus raised out of two Tribes shows how the population had increased under the security of David and Solomon's reigns, and the commercial prosperity following the creation of a great Empire. Solomon had noted it and wrote "When wealth increases the consumers increase." We see it in Britain and America.—F. F.

- 22 But the word of GOD came to Shemaiah, a Man of GOD, to say,
 23 "Speak to Rekhabam-ben-Solomon, king of Judah, and to all the House of Judah and Benjamin, and the rest of the People, saying,—
 24 "'Thus says the LORD! You shall not go up, and shall not war against your brothers, the children of Israel. Let each return to his home, for this event has come from Me!'" And they listened to the word of the EVER-LIVING, and turned back from the march, as the EVER-LIVING commanded.
 25 Rekhabam consequently built Shikem in Mount Ephraim, and resided there, and advanced from there and built Phanal.

(B.C. 974—3.) *Jerabam rebibes Idolatry.*

- 26 Then Jerabam reflected "Now the kingship will return to the House of David, if these people go up to offer sacrifices in the House of the EVER-LIVING at Jerusalem; for the heart of these people will turn to their Prince,—to Rekhabam king of Judah." So the king consulted, and made two golden calves, and said to them, "It is too much for you to go up to Jerusalem. These are your gods, Israel! who brought you up out of the land of the Mizraim." He therefore placed the one in Bethel, and the other he placed in Dan. But this thing was a sin, and the people went before the one to Dan. He also made the House of Pillars, and made priests from the mass of the people who were not of the descendants of Levi. Jerabam, besides, made a festival in the eighth month, on the fifteenth day of the month, like the feast that was to the EVER-LIVING, and went up to sacrifice to the calves which he had made, and fixed in Bethel, with the priests of the columns he had made, and offered upon the altar that he had constructed in Bethel, on the fifteenth day of the eighth month, as his heart had decided to make a festival for the children of Israel, and he offered incense on the altar.

(B.C. 973.) *The Consequent Curse upon Him.*

- 18 When suddenly a Man of GOD came from Judah with a message

from the EVER-LIVING to Bethel whilst Jerabam stood at the altar with the incense, and the Messenger of the EVER-LIVING approached to the altar, and said;—

"Altar! Altar! Thus says the 2 EVER-LIVING! Behold a Son shall be born to the House of David, his name Josiah, and he will offer upon you the Priests of the Columns who burn incense upon you; and the bones of men upon you!" He 3 also gave a proof of it at the same time, saying, "This is the proof that the EVER-LIVING has commanded. Look! The altar splits, and scatters the fire that is upon it!"

But when the king heard the Mes- 4 sage of the Man of GOD which he proclaimed against the altar at Bethel,—Jerabam extended his hand from the altar, exclaiming, "Seize him!" and his hand remained as he extended it from him, that he was not able to return it to himself. The altar also split and poured out 5 the coals from the altar, according to the proof which the Man of GOD had given with the message of the EVER-LIVING.

The king consequently begged, 6 and said to the Man of GOD, "Entreat, now, the presence of your GOD, and pray on my behalf that He would restore my hand to me."

So the Man of GOD entreated the presence of the EVER-LIVING, and He restored the king's hand to him, and it became as formerly.

Then the king said to the Man of 7 GOD, "Come with me to the Palace, and refresh yourself, and I will give you a present."

But the Man of GOD replied to the 8 king, "If you would give me the half of your Palace, I would not go with you, and I would not eat food, and I would not drink water in this place; for the message of the EVER- 9 LIVING commanded me thus, saying, 'Return not by the road you go.'"

He accordingly returned by an- 10 other road, and did not return by the road he came upon to Bethel.

But there was an old Preacher 11 residing at Bethel, whose sons came and related to him the whole of these facts, which the Man of GOD had effected on that day in Bethel;—the messages which he had delivered to the king—they reported them to their father, when their father asked

them, "Can you tell what road he went?"

- 12 His sons happened to have seen the way the Man of GOD who came from Judah went. He consequently said to his sons, "Saddle my ass." And they saddled the ass, and he
- 14 mounted it, and went after the Man of GOD, and found him sitting under an oak, and said to him, "Are you the Man of GOD who came from Judah?" And he answered "I am."
- 15 Then he said to him, "Come with me to my house and eat bread."

- 16 But he replied, "I am not able to turn back with you, or to go with you to eat bread; nor can I drink water with you, in this place, for the Message of the EVER-LIVING commanded me, 'You shall not eat food, nor drink water, nor even turn back to go by the road on which you came to it.'"

- 18 But he replied, "I also am a Preacher like yourself, and a Divine Messenger spoke to me by command of the EVER-LIVING, to say, 'Take him back with you to your house, and let him eat food and drink water.' But he lied to him."

- 19 He consequently returned with him and ate bread in his house, and drank water,—and they both sat at the table, when the word of the EVER-LIVING came to the Preacher, with whom he had returned, and he exclaimed to the Man of GOD who came from Judah, "Thus says the EVER-LIVING, 'Alas! for your disobeying the direction of the EVER-LIVING! and not regarding the command which your EVER-LIVING
- 22 GOD commanded you! For you have eaten food, and drunk water in the place where He commanded you not to eat bread or drink water!—Your body shall never go to the tomb of your fathers.'"

- 23 After he had eaten food, and after he had drunk, however, he saddled him the ass to go to where he had returned back;—and he went,—but a lion met him in the road, and killed him! and his body was stretched on the road, and the ass stood by one side, and the lion stood
- 25 at the other side of the body, and men happened to come and see the body stretched on the road, and the lion standing at the side of the body, and they came and reported it in the Village in which the old Preacher

dwelt. And the Preacher, who had turned him from the path, heard it, and exclaimed "It is the Man of GOD who disobeyed the direction of the EVER-LIVING, so the LORD has given him to the lion, who has broken and killed him, according to the word which the EVER-LIVING spoke to him."

Then he addressed his sons, saying, 27 "Saddle me the ass," and they saddled it, and he went and found 28 the body stretched on the road, with the ass and the lion standing at the side of the body. The lion had not eaten the body, nor injured the ass!

So the Preacher lifted up the body 29 of the Man of GOD, and laid it on the ass, and brought it back, and came to the village of the old Preacher, to mourn and to bury it. So he laid the 30 corpse in his own tomb, and mourned over it as if it were his brother. And after he had buried it, he said 31 to his sons, "When I die you must bury me in the tomb where the Man of GOD is buried; at the side of his bones place my bones; for it was 32 the EVER-LIVING commanded what he proclaimed as a Message of the EVER-LIVING against the altar that is in Bethel, and against all the Temples of Shomeron which are in the town of Shomeron."

Jerabam refuses to Repent.

After this message Jerabam did not, 33 however, return from his evil way, but went and made priests from the mass of the people for the Columns his hand delighted to make, and they became priests of the Columns. This matter was the sin of the House 31 of Jerabam, which destroyed and wasted it from the face of the earth.

(B.C. 956.) Jerabam's Son Dies.

Some time after Abiah, the son of 14 Jerabam was sick, and Jerabam said 2 to his wife, "Rise up now and disguise yourself, so that they may not know that you are the wife of Jerabam, and go to Shiloh where Akhiah the Reciter is,—he who announced to me to reign over this people,—and take 3 with you ten loaves of bread, and plum cakes, and a jar of honey, and go to him. He will inform you what will happen to the lad."

Jerabam's wife accordingly did so, 4 and rose and went to Shiloh and came to the house of Akhiah. Now Akhiah

could not see, for his eyes were closed by age.

- 5 But the EVER-LIVING said to Akhiah, "The wife of Jerabam has come to inquire about her son from you,—for he is sick,—answer her so and so,—for when she arrives she will be like a stranger." So when Akhiah heard the sound of her steps coming to the door he said,

"Come in, wife of Jerabam! Why make yourself thus like a stranger? However, I will explain your difficulty.

- 7 Go, and say to Jerabam, 'Thus asks the EVER-LIVING GOD of Israel!—Answer Him.—When I raised you from among the People, and appointed you a leader over My People Israel, and tore the kingship from the house of David, and gave it to you,—when you were nothing except an officer of David, who kept My Commands, who walked after Me with all his heart, doing what was right in My sight,—whilst you have done wrong in everything which has come before you; and you have gone and made for yourself other gods, and metal images to insult Me,—but have I cast Me behind your back. Therefore I will bring evil on the House of Jerabam, and I will cut off from Jerabam the pissar against the private wall, and he shall be forsaken in Israel,—and I will burn the House of Jerabam as dung is burnt to destroy it. The dogs shall eat the dead of Jerabam in the city, and the birds of the sky shall eat them in the fields,—for the EVER-LIVING has said it.' But you! Arise! Go to your home,—while your feet go to the city the lad shall die. But all Israel shall mourn for him, and bury him. He alone of Jerabam shall come to the tomb, because there was found in him something good by the EVER-LIVING GOD of Israel among those of the house of Jerabam. And the EVER-LIVING will raise up for himself a king over Israel who will destroy the House of Jerabam from this day. But what? Even now! Yes! the EVER-LIVING strikes Israel as a reed is shaken by the waters, and will pull Israel up from this beautiful country which He gave to their fathers, and scatter them beyond the River, because they have made Shrines¹ to insult the EVER-LIVING.

¹ V. 15. These "Shrines" were in reality brothels for prostitutes, erected in heathen

And He will make fugitives of Israel 16 for the sin of Jerabam that he sinned, and which he induced all Israel to sin!"

Then the wife of Jerabam arose 17 and departed, and came to Thirtzath, but when she came to the threshold of the house, the youth died. And 18 they buried him, and all Israel mourned for him, as the EVER-LIVING commanded when He spoke by the means of Akhiah the Reciter, His servant.

The rest of the doings of Jerabam, 19 how he warred, and how he reigned, they are written in the records of the events of the times of the kings of Israel. But the period that Jerabam 20 reigned was twenty-two years, when he slept with his fathers, and Nadab his son succeeded him.

(B.C. 975.) History of Rehobam.

Rekhobam, the son of Solomon, 21 however, reigned in Judah. Rekhobam was forty-one years of age when elected king, and he reigned seventeen years in Jerusalem, the city that the EVER-LIVING has chosen from all the tribes of Israel to place His Name in, and his mother's name was Namah an Amonitess.

But Judah did wrong in the sight of 22 the EVER-LIVING, and offended him more than all their ancestors with the sins that they sinned; for they also 23 built for themselves Columns, and Pillars, and Shrines, on every high hill, and under every leafy tree. And 24 there were Sodomites in the country; and they practised all the abominations of the heathen whom the EVER-LIVING had driven out before the children of Israel. Consequently in 25 the fifteenth year of the reign of Rekhobam, Shishak, King of the Mitzeraim, advanced against Jerusalem, and took the treasures of the 26 House of the EVER-LIVING, and the treasures of the King's palace, all that was seizable, with all the golden shields that Solomon had made.

But King Rekhobam made shields of 27 brass in their place, and put them into the hands of the generals of the infantry who kept guard at the door of the Palace. When the king came 28

temples to the Goddess of Lust, as they are in India to this day. Hence the constant denunciation of them in the Sacred Scriptures as the greatest of sins and depravities. —F. F..

to the House of the EVER-LIVING the infantry bore them, and afterwards bore them to the arsenal of the infantry.

- 29 As to the other affairs of Rekh-
bam, and all he did, they are recorded
30 in the record of events in the days of
the kings of Judah, for there was war
between Rekhbam and Jerabam all
their time.
- 31 At last Rekhbam slept with his
fathers, and was buried with his
fathers in the City of David. His
mother's name was Namah an Amoni-
tess, and King Abiam his son reigned
after him.

(B.C. 958.) *The Reign of Abiam in
Judah.*

- 15 Thus in the eighteenth year of
King Jerabam-ben-Nebat, Abiam
2 began to reign in Judah. He reigned
three years in Jerusalem, and his
mother's name was Makah, the
3 daughter of Abishalom, and he went
into all the sins that his father did
before him, and his heart was not at
peace with his EVER-LIVING GOD like
4 his ancestor David. However, be-
cause of David the EVER-LIVING his
GOD gave him a light in Jerusalem by
raising his sons after him and fixing
5 them in Jerusalem; since David did
right in the sight of the EVER-LIVING,
and did not turn from anything he
was commanded all the time of his
life, except in the affair of Uriah the
Hittite.
- 6 There was also war between Abiam¹
and Jerabam all the time of his life.
- 7 But the rest of the affairs of Abiam,
and all that he did, are written in the
record of the events of the days of
the kings of Judah, for there was war
between Abiam and Jerabam.
- 8 At last Abiam slept with his
fathers, and they buried him in the
City of David, and Asa his brother²
reigned in his stead.

(B.C. 955.) *Asa Reigns over
Judah.*

- 9 In the twenty-second year of
Jerabam King of Israel, Asa began to
10 reign over Judah, and he reigned
forty-one years in Jerusalem, and his

mother's name was Makah, the
daughter of Abishalom. Asa, how-
ever, did right in the sight of the
EVER-LIVING, like David his ancestor,
and expelled the Sodomites from the 12
country, and threw down the idols
that his father and his mother 13
Makah had made, whom he removed
from her station, because she had
made horrible idols for a shrine; but
Asa pulled down the goddesses and
burnt them by the brook Kidron.
He did not, however, overturn the 14
Columns; yet the heart of Asa was
at peace with the EVER-LIVING all
his days. He also brought the orna- 15
ments of his father, and adorned the
House of the EVER-LIVING with
their silver and gold and furniture.

There was war, however, between 16
Asa and Basha King of Israel all
their time, and Basha king of Israel, 17
advanced into Judah and built
Ramah so as not to allow an inlet or
outlet to Asa king of Judah.

(B.C. 951.)

Consequently Asa took all the 18
silver and gold that remained in the
treasuries of the House of the EVER-
LIVING, and in the treasuries of the
King's palace, and put them into
the hands of his ministers whom
King Asa sent to Ben-Hadad, Ben-
Tabimon, Ben-Kazioh, King of Aram,
who resided in Damascus, to say,
"Let there be a treaty between you 19
and I, as between my father and
yours; for I have sent to you a
present of silver and gold to go and
break your alliance with Basha king
of Israel, and to bring you to mine."

Ben-Hadad therefore listened to 20
King Asa, and sent the generals of
his forces against the cities of Israel,
and captured Aion, and Dan, and
Beth-Makah of the meadows, and all
Kinereth, with all the country of
Nafthali. And when Basha heard of 21
it he abandoned Ramah and occupied
Thirtzah. Then King Asa pro- 22
claimed it to all Judah,—none were
exempt—and they carried away the
stones and the timber from Ramah
with which Basha was building, and
King Asa built with them, Neba of
Benjamin, and Mitzpah.

(B.C. 914.)

As to the rest of the doings of Asa 23
—his courage, and all that he accom-
plished, and the towns that he built

¹ V. 6. This should clearly be "Abiam." The "Rekhbam" of the Hebrew text is an error of transcription.—F. F.

² V. 8. The "son" of the Hebrew text should be "brother," but for a transcriber's error.—F. F.

—they are recorded in the history of the period of the kings of Judah. When he grew old he suffered from
 24 gout. Then Asa slept with his fathers, and was buried in the City of David, and instead of him J'hoshafat his son reigned.

(B.C. 954.) **Nadab Reigns over Israel.**

25 Nadab, the son of Jerabam, began to reign over Israel in the seventh year of Asa king of Judah, and he
 26 reigned over Israel two years. He did wrong in the eyes of the EVER-LIVING, walking in the ways of his father, and sinned, as he caused
 27 Israel to sin. Then Basha-ben-Akhiah of the House of Issakar conspired against him; and Basha murdered him at Gibethon, belonging to Philistia, while Nadab and the army of Israel were besieging Gibe-
 28 thon. So he killed him in the third year of Asa king of Judah; and
 29 reigned after him; and when he was elected he murdered all the House of Jerabam. He left none breathing to Jerabam, until he had destroyed him, as the EVER-LIVING said, when He spoke by the means of His servant
 30 Akhiah the Shilonite, because of the sin that he caused Israel to sin, by the provocation with which they provoked the EVER-LIVING GOD of Israel.

31 As for the other affairs of Nadab, and all that he did, they are recorded in the history of events in the times of
 32 the kings of Israel. There was, however, war between Asa and Basha king of Israel all their time.

(About B.C. 953.) **Basha-ben-Akhiah Reigns over Israel.**

33 In the third year of Asa king of Judah, Basha-ben-Akhiah began to reign over all Israel in Thirtzah for
 34 fourteen years. But he did wrong in the sight of the EVER-LIVING, walking in the ways of Jerabam, and in the sins he caused Israel to sin.

(B.C. 930.)

16 Consequently the word of the EVER-LIVING came to Jehua-ben-Khanain, against Basha, to say:
 2 "Why, since I raised you from the dust, and made you a leader over My People Israel, do you walk in the

way of Jerabam, and make My people Israel sin, to offend Me by their sin? I am angry with Basha and with his
 3 House, and I will make your house like the House of Jerabam-ben-Nebat. Whoever of Basha dies in
 4 this city, the dogs shall eat; and the birds of the skies shall eat whoever dies of his in the fields!"

But the other affairs of Basha, and
 5 what he did, and his buildings, those are written in the history of events of the times of the kings of Israel. Basha, however, slept with his fathers, 6 and was buried in Thirtzah, and Alah his son reigned after him. But there 7 also came by means of Jehua-ben-Khanain the message from the EVER-LIVING against Basha and his House, and against all the wrong that he did in the sight of the EVER-LIVING, by insulting him with his manufactured idols;—it denounced him for being like the House of Jerabam,—and because he assailed it.

(B.C. 930.) **Alah-ben-Basha Reigns over Israel.**

In the sixteenth year of Asa king of 8 Judah, Alah-ben-Basha began to reign over Israel in Thirtzah for two years.

(B.C. 928.) **Zimri Conspires to Murder Alah.**

Then his officer Zimri, Commander 9 of the Chariot Barracks, conspired against him, while he was at Thirtzah, at a drinking bout, at the house of Artza, who was superintendent of his palace in Thirtzah. There 10 Zimri came and assailed, and killed him, in the seventeenth year of Asa, king of Judah, and reigned in his stead. When he was elected king, 11 and had settled himself on his throne, he killed the whole family of Basha. He did not leave of him a male child, or a relative of his, or a friend. Thus Zimri destroyed the whole 12 family of Basha, according to the message of the EVER-LIVING that he spoke to Basha, by means of Jehua the Reciter, because of all the sins of 13 Basha, and the sins of Alah his son, that they sinned, and that they made Israel to sin, to provoke the EVER-LIVING GOD of Israel to afflict them.

As to the remainder of the affairs 14 of Alah, and all that he did, they are written in the history of the events of the times of the kings of Israel.

(B.C. 928.)

- 15 In the eighteenth year of Asa, king of Judah, Zimri began to reign for seven days in Thirtzah. The army was encamped at the time at Gibethon of Philistia. The army in the camp heard the report, "Zimri has conspired, and assailed the king, and has made himself king of all Israel,"—the Commander of the army of Israel at the Camp was
- 17 Gomri; so Gomri, and the forces of Israel with him, went up from Gibethon and besieged Thirtzah.
- 18 But when Zimri saw that the city was stormed, he went to Armon, the palace of the king, and burnt himself with the king's palace, and died,
- 19 because of the sins that he sinned in doing wrong in the sight of the EVER-LIVING, by walking in the way of Jerabam, and the sins he committed which made Israel sin.
- 20 For the rest of the acts of Zimri and the conspiracy that he conspired, they are recorded in the history of the events of the times of the kings of Israel.

(B.C. 928 to 925.) Civil War in Israel.

- 21 Then the forces of Israel divided. Half of the forces went after Thibni-ben-Ginath to make him king, and
- 22 half after Gomri. But the force that followed Gomri was stronger than the force that followed Thibni-ben-Ginath, so Thibni was killed, and Gomri made himself king.

(B.C. 925.) Gomri Reigns in Israel.

- 23 In the twenty-first year of Asa, king of Judah, Gomri began to reign over Israel for twelve years. He
- 24 reigned six years in Thirtzah, and then he bought Mount Shomeron from Shomer, for two talents of silver, and built on the hill, and called the name of the city which he had built, after the name of Shomer, the owner of the hill,—Shomeron.¹
- 25 Gomri, however, did wrong in the sight of the EVER-LIVING,—and wrong greater than all who were
- 26 before him, and walked completely

in the path of Jerabam, the son of Nebat, and in his sins, that he caused Israel to sin, to provoke the EVER-LIVING GOD of Israel to destroy them.

For the rest of the affairs of Gomri 27 —what he did, and the great things that he accomplished—they are written in the history of events of the days of the kings of Israel. Then 28 Gomri slept with his fathers, and was buried in Shomeron, and Akhab his son reigned in his stead.

(B.C. 918.) Ahab Reigns in Israel.—History of Jezebel.

And Akhab-ben-Gomri began to 29 reign over Israel in the thirty-eighth year of Asa king of Judah, and Akhab-ben-Gomri reigned over Israel in Shomeron twenty-two years. But 30 Akhab-ben-Gomri did wrong in the sight of the EVER-LIVING, more than all before him. For it was little to him 31 to walk in the sins of Jerabam-ben-Nabat, for he took as a wife Aisabel the daughter of Athbal, king of the Zidonians, and went and served Bal, and worshipped him. He also raised 32 an Altar to Bal, in the Temple of Bal which he built in Shomeron.

Akhab besides made shrines, and 33 added to the insults to the EVER-LIVING, the GOD of Israel, beyond all the kings of Israel that were before him. In his day Jal built 34 Beth-Jal,—that is Jerikho;—by Abiram his eldest son he laid the foundations, and by Shezib, his youngest, he set up its gates, as the EVER-LIVING announced, when he spoke by the means of Joshuah-ben-Nun.

(About B.C. 910.) Life of Elijah the Thishbite.—The Tragedy of Israel.

But Elijah the Thishbite, from 17 Thishbi in Gilad, said to Akhab, "By the life of the EVER-LIVING GOD of Israel, before whom I stand, there shall not be for these years dew or rain, except my mouth demands it!"

Then the Message of the EVER- 1 LIVING came to him to say:—"Go 3 from here, and proceed to the East, and hide yourself near the brook Kerith, which runs into the Jordan, and the brook will give you drink, 4

¹ Turned by the Greek translators into "Samarita," and so called in the Old Versions, made from a Latin translation of the Greek one.—F.F.

and I will instruct the Arabs¹ to supply you with food there."

- 5 So he went and did as the EVER-LIVING said, and settled near the brook Kerith, which runs into the
6 Jordan, and the Arabs brought him bread and meat in the morning, and bread and meat in the evening, but
7 he drank from the brook. After a time, however, the brook dried up, for there were no showers in the land.
8 Then the message of the EVER-LIVING came to him, saying, "Arise! Go to Zarahthah, which belongs to Zidon, and stay there; because I have instructed a widow - woman there to provide for you."

(B.C. 907.) *Elinh and the Widow of Zarahthah.*

- 10 He therefore arose and went to Zarahthah and arrived at the neighbourhood of the city, and there saw a widow - woman gathering sticks, and he spoke to her and said, "Bring me, I pray, a little water in a cup, and let me drink."
11 And she went to fetch it, when he called after her, to say, "Bring me, I beg, a mouthful of bread in your hand."
12 When she replied, "By the life of your EVER-LIVING GOD, there is nothing in the house with me, except a handful of meal in a barrel, and a little oil in a cruse, and I was gathering a few sticks, and was going to bake it for myself and my son; and to eat it,—and die!"
13 But Eliah answered her, "Fear not! Go and make as you have said.—Yet also make me from it a little cake first, and bring it to me; then go and make for your son afterwards, for thus says the EVER-LIVING, the GOD of Israel, 'The barrel of meal shall not be spent, and the cruse of oil not fail, until the time the EVER-LIVING gives rain upon the surface of the ground.'"
15 She accordingly went and did as Eliah told her; and she and her family ate again, and again, from
16 that period. The barrel of meal was not spent, and the cruse of oil did

not fail, according to the word of the EVER-LIVING that He spoke by means of Eliah.

The Widow's Son becomes ill.

It was after these events that the 17 son of the woman, mistress of the house, became ill, and his illness was very severe, so that there was no breath left in him. Then she said to 18 Eliah, "Man of GOD, why have you come to me to bring my failings to remembrance, and to kill my son?"

But Eliah replied, "Give me your 19 son." And she brought him in her arms, and he carried him up to the chamber where he lodged, and laid him upon his own bed, and called 20 to the EVER-LIVING, and said, "EVER-LIVING GOD, will You also bring suffering upon the widow with whom I stay, and kill her son?"

Then he bent over the lad three 21 times, and called upon the EVER-LIVING, and said, "EVER-LIVING GOD, restore, I beg, the soul of this lad to his breast!" And the EVER- 22 LIVING listened to the voice of Eliah, and restored the soul of the lad to his breast, and he was alive. Then 23 Eliah took the lad and descended from the chamber to the house, and gave him to his mother. Eliah then said, "See! Your son is alive!" When the woman replied to Eliah, 24 "Now, by this I know that you are a Man of GOD, and that the EVER-LIVING speaks by your mouth."

(B.C. 906.) *Elinh ordered to meet Ahnb.*

When many days had passed, the 18 message of the EVER-LIVING came to Eliah in the third year to say, "Go, see Akhab; when I will give rain on the face of the ground." He went therefore to see Akhab. 2

He Meets Obadiah on the Way.

The famine was by now terrible in Shomeron; and Akhab had summoned 3 Abadiah who was over his palace, (although Abadiah revered the EVER-LIVING greatly, and when 4 Aisabel cut off the Preachers of the EVER-LIVING, Abadiah took a hundred Preachers and hid them by fifty in a cave and supplied them with bread and water), and Akhab 5 said to Abadiah, "Go through the country to all the springs of water.

¹The word עַרְבִּים, Arabim, was erroneously translated "ravens" by the Greek versioners, and the blunder, as usual, has been repeated since. It means Arabs, as I have translated in my text.—F. F.

- and to all the brooks. Perhaps we may find verdure that may keep the horses and mules alive, and so not be deprived of cattle." They consequently divided the country between them for exploration. Akhab went one way by himself, and Abadiah went another way by himself; and while Abadiah was on his road Eliah approached him, when he dismounted and fell on his face, and exclaimed. "Are you here, my lord, Eliah?"
- 8 And he replied, "I am! Go, and tell your Prince, 'Eliah is here!'"
- 9 But he answered, "How have I offended you,—that you should put your servant into the hand of Akhab to kill me?" "By the life of your EVER-LIVING GOD! there is not a tribe or district where my Prince has not sent to seek you. When they said, 'He is not residing in this district, or this tribe,' then he asked an oath from the district or tribe that you could not be found there: and now you say to me, 'Go! Tell your Prince Eliah is here!' But it may be, whilst I am going from you to my Prince that the Spirit of the EVER-LIVING will carry you to—I know not where! And I having gone to inform Akhab, and he not finding you, will kill me;—yet your servant has revered the EVER-LIVING from my youth. Has it not been related to my Master what I did when Aisabel murdered the Preachers of the EVER-LIVING; how I hid a hundred of the EVER-LIVING'S Preachers by fifties in caves, and provided them with bread and water? Yet now you say to me 'Go! Tell your Prince Eliah is here!'—when he will kill me."
- 15 Eliah, however, answered him, "By the life of the EVER-LIVING POWER, before whose face I stand, I will see him now!"
- 16 Then Abadiah went to find Akhab and inform him, and Akhab came to find Eliah, and when Akhab met Eliah, Akhab said to him, "Is this the troubler of Israel?"
- 18 But he replied, "I do not trouble Israel! but yourself and your father's house, by forsaking the commands of the EVER-LIVING, and walking after
- 19 Balim.—Now, however, collect to me all Israel at Mount Karmel, with four hundred and fifty Preachers of Bal, and the four hundred of the Preachers of the Shrines who dine at the table of Aisabel."

(A.C. 906.) The Priests of Bal at Mount Karmel.

Akhab in consequence sent to all 20 Israel and collected the Preachers upon Mount Karmel, where Eliah 21 came to the people and asked, "For how long will you swing between two parties? If the EVER-LIVING is GOD,—follow Him. But if Bal,—follow him." But the people did not answer a word.

Eliah consequently said to the 22 People; "Separate the Preachers of the EVER-LIVING from the four hundred and fifty Preachers of Bal, and 23 give us two bullocks, and let them choose one bullock for themselves, and cut it up, and place it upon wood, but put no fire to it; and I will offer the other bullock and lay it upon wood, but put no fire to it. Then I 24 will call upon the name of the EVER-LIVING;—and HE is the GOD Who answers by fire;—HE is the GOD."

And all the people replied, "It is a 25 good idea."

Eliah then said to the Preachers of Bal, "Choose one of the bullocks for yourselves, and prepare it first, for you are many, and call upon the name of your god, but put no fire to it."

So they took the bullock given to 26 them, and prepared it, and called on the name of Bal from daybreak until noon, saying, "Bal, answer us!" But no voice came, or answered. Then they leaped upon the altar which they had made.

When noon came, Eliah ridiculed 27 them, and said, "Call with a louder voice,—for he is a god! Perhaps he is talking? or perhaps he is hunting? or perhaps alone on a journey? or it may be he is asleep?—and he must be awakened!"

They therefore called with a louder 28 voice, and gashed themselves with knives and hooks, as they are accustomed to do, until their blood poured from them. But when noon had 29 passed, and they approached to the offering of the present,—there was neither a sound, nor an answer, nor any attention.

(A.C. 906.) Eliah calls the People to him.

Then Eliah said to all the people, 30 "Come near me." And all the people came to him, and he raised an altar to the EVER-LIVING. Next Eliah 31

took twelve stones, for the number of the Tribes of the sons of Jacob, to whom came the message of the EVER-LIVING, saying, "Your name shall be Israel," and built with those stones an altar to the name of the EVER-LIVING, and made a trench round the altar, of the capacity of two saths¹ of grain, and spread the wood, and divided the bullock, and laid it upon the wood. Then he said, "Fill four casks with water, and pour them over the offering and the wood." Then he said, "Repeat them!" and they repeated them. But he added "Triple it." So they tripled it; and the water ran round the altar, and also filled the trench with water, and the trench overflowed to the Altar.

Elijah's Prayer.

36 Then Elijah the Preacher approached, and said: "EVER-LIVING GOD of Abraham, Isaac, and Israel, to-day let it be known that You are GOD in Israel; that I am Your servant, and that I have done by Your command all these things.—Answer, EVER-LIVING! Answer! When these people will know that You are the EVER-LIVING GOD, and that You would turn their hearts after You."

38 And the fire from the EVER-LIVING fell upon and devoured the Offering and the wood, and the stones, and the dust, and licked up the water that was in the trench! When all the people saw it, they fell on their faces and exclaimed "The EVER-LIVING, He is the GOD! The EVER-LIVING, He is the GOD!"

40 But Elijah answered them, "Seize the Preachers of Bal, every one: let not one of them escape!"

So they seized them;—and Elijah led them down to the brook Kishon, and slew them there!

41 Elijah then said to Akhab, "Go on,—eat and drink, for there is a murmuring sound of rain."

42 Akhab consequently went up and ate and drank, while Elijah went to the top of Karmel and bowed himself earthward, and put his face between his knees, and said to his attendant, "Go up now, and look out towards the sea."

So he went up and looked out, and

reported, "There is nothing whatever!"

The Little Cloud.

But he replied, "Return seven times!" And at the seventh he reported, "I see a little cloud like a man's hand coming up from the sea."

Then he said, "Go, and tell Akhab, 'Turn and descend,—or the rain will prevent you.'" And between this and that the skies became dark with clouds and wind, and there was a great rain, and Akhab mounted and went to Jezral,—but the hand of the EVER-LIVING was upon Elijah, and he girt up his loins and ran before Akhab to the entrance of Jezral.

Akhab Consults with Jezebel.

But Akhab informed Aisebal of all 19 that Elijah had done, and how he had slain all her Preachers by the sword; therefore Aisebal sent a messenger 2 to Elijah to say, "May the gods do so to me, and add to it,—if your life shall not be like the life of one of them by to-morrow at this time!"

Elijah Goes to Bersheba, then to Horeb, the Hill of God.

Then he was afraid, and rose, and 3 went for his life, and arrived at Bersheba, belonging to Judah, and left his attendant there; he, however, 4 went a day's journey into the desert, and sat under a broom-tree, and asked for his life to die, and said, "It is enough now, EVER-LIVING; take my life, for I am not better than my fathers." Then he lay down and 5 slept under the broom-tree, and saw there a messenger touching him, and saying to him, "Arise and eat!" When he looked, he saw at his head 6 baked cakes and a cruse of water, and he ate and drank, and rested, and slept.

The Messenger of the EVER-LIVING, however, returned a second time and touched him and said, "Arise, and eat! for the journey is too much for you."

So he arose and ate and drank, 8 and travelled upon that food forty days and forty nights as far as Horeb, the mountain of the EVER-LIVING, and went into a cave there, and 9 lodged in it, when the message of the EVER-LIVING came to him and asked, "What do you here, Elijah?"

And he replied, "I have been very 10

¹ Probably capable of holding two hog-heads.

zealous for the EVER-LIVING GOD of MIGHT; for the Children of Israel have forsaken Your Covenant,—thrown down Your Altars,—and have slain Your preachers with the sword,—and I alone am left,—and they seek my life to take it!"

- 11 But it was answered, "Go out, and station yourself upon the Hill in the presence of the EVER-LIVING, and see the EVER-LIVING pass."

Then a great and mighty wind tore the hills, and shivered the crags before the EVER-LIVING.

The EVER-LIVING was not in the Wind!

And after the Wind,—an Earthquake.

The EVER-LIVING was not in the Earthquake.

- 12 And after the Earthquake a Fire.
The EVER-LIVING was not in the Fire.

And after the Fire a STILL SMALL VOICE.

- 13 And when Elijah heard that he covered his face with his mantle, and went and stationed himself at the opening of the cave, and the VOICE addressed him and asked "What do you here, Elijah?"

- 14 When he answered, "I have been very zealous for the EVER-LIVING, the GOD of MIGHT; for the Children of Israel have forsaken Your Covenant,—thrown down Your Altars;—and have slain Your preachers with the sword; and I alone am left,—and they seek my life to take it!"

- 15 The EVER-LIVING, however, replied to him, "Turn your journey to the Desert of Damascus, and go and consecrate Hazai king over Aram; and Jehu king over Israel; and Alisha-ben-Shafat of Abal-makholah, consecrate as preacher after you; and then whoever escapes from the sword of Hazai, Jehu will kill, and whoever escapes from the sword of Jehu, Alisha will kill.—However, there are left to Me in Israel seven thousand, all of whose knees have not bent to Baal, and all of whose lips have not kissed him."

(A.C. 906.) Consecration of Alisha.

- 19 He consequently went from there and found Alisha-ben-Shafat, who was ploughing with twelve sets of oxen in his presence, but he was with the twelfth set, and Elijah went over to him and threw his own

mantle upon him. So he left the 20 oxen and ran after Elijah, and said "I will bid good-bye to my father and mother,—then I will follow you."

But he replied to him, "Go back—what have I done to you?"

So he turned from following, and 21 took the set of oxen and sacrificed them, and boiled the flesh with the implements of the oxen, and gave it to the people, and they feasted. Then he arose and went after Elijah and attended him.

(A.C. 901.) Ben-hadad rebukes Israel, and insults Ahab.

At this time Ben-hadad, king of 20 Aram, collected all his forces, and thirty-two Chiefs with him, with horse and chariots, and went up and besieged Shomeron, and attacked it, and sent Messengers to Ahab, king 2 of Israel, to the city, to say to him, 3 "Ben-hadad says this,—'Your silver and your gold are mine, and the best of your wives and children are mine.'"

But the king of Israel answered 4 him, and said, "As your Majesty says, I and all that I have are yours."

Then he sent back the Messengers, 5 and they said:—

"Ben-hadad says this,—'Why I ordered to send to you was, to say your silver and gold, and wives and children must be given to me. And 6 if not by to-morrow at this time,—I will send my officers to you and they will take possession of your palace, and the houses of your ministers, and they shall lay their hands on all that is delightful in your eyes, and take it.'"

The king of Israel consequently 7 summoned the nobles of the country, and said, "You know and perceive what injury he seeks, for he has sent to me for my wives, my children, and my silver and gold, and I did not refuse him them."

All the nobles, and all the people 8 said to him, however, "Do not listen to him, and do not consent."

So he replied to the Messenger 9 of Ben-hadad, "Say to his Majesty, 'All that I promised to your officers before, I will do, but I am not able to effect this last command.'"

The messengers consequently went, and reported the business.

Then Ben-hadad again sent to him, 10

and said, "May the gods do this to me, and add to this, if the dust of Shomeron shall be enough for the soles of the army that is at my feet."

11 But the king of Israel replied and said, "They say, 'Let not the man putting on armour boast like him stripping it off!'"

12 And when he heard that word he was drinking with his Generals in the tents, so he exclaimed to his officers, "Assail the city!"

A Preacher advises to resist Ben-hadad.

13 A Preacher, however, approached to Ahab, king of Israel, and said, "Thus says the EVER-LIVING, 'Look upon all this great crowd. I will give it into your power to-day,—that you may know that I am the EVER-LIVING.'"

14 But Ahab asked "How?"

When he answered, "Thus says the EVER-LIVING, 'By the Guards of the Provincial Governors!'"

Then he asked "Who must command in the battle?"

And he replied, "Yourself."

15 He consequently arranged the Guards of the Provincial Governors, who were two hundred and thirty-two, and behind them he arranged the whole of the forces of all the Children of Israel, seven thousand.

16 And they went out at noon.

Ben-hadad meantime had drunk himself drunk in the tents with the thirty-two Chiefs who helped him.

17 But the soldiers of the Provincial Governors advanced to the front, so Ben-hadad sent to inquire, and they informed him, saying, "Some men

18 are coming out of Shomeron." When he answered, "If they come peaceably,—seize them at once; and if they come for a fight, seize them at once!"

19 But they were the Guards of the Provincial Governors who came from the City with the force which

20 followed them, and they assailed each his man, and Aram fled, and Israel pursued, but Ben-hadad escaped on a horse with his cavalry.

21 Then the king of Israel advanced and assailed the horse and chariots, and defeated Aram with a crushing defeat.

22 Then a Preacher approached the king of Israel and said to him:—
'Go and strengthen yourself, for you

should know and foresee what you have to do, because the king of Aram will come back upon you at the spring of next year."

(B.C. 900.) Ben-hadad's Ministers advise him to Reform his Army and Fight again.

The officers of the king of Aram, 23 however, said to him, "Their GOD is a GOD of the hills, therefore they were stronger than us. But if we fight them in the plain He will not be able to help them. But this event 24 has made the Chiefs return each to his own home; therefore appoint 25 Generals in their place, and collect for yourself an army like the army that was beaten, and with similar cavalry, and similar chariots, and fight them in the plain where they will not be strong."

He listened to their advice, and did so. And when the year had turned, 26 Ben-hadad organized Aram, and advanced to Afak to fight with Israel. Consequently the Children of Israel 27 organized themselves, and provisioned themselves, and marched to meet them. But the Israelites compared to them were like two flocks of sheep and goats, while Aram covered the country. But a man of God came 28 and spoke to the king of Israel and said, "Thus says the EVER-LIVING, 'Was not this what Aram said? 'The EVER-LIVING is a GOD of the hills, and not a GOD of the plains?'" Therefore I will give all this great army to your hand, and you shall know that I am the EVER-LIVING."

Aram again defeated, and Ben-hadad Captured.

But those encamped, and these 29 encamped for seven days. On the seventh they joined in battle, and Israel slew of Aram, on that single day, a hundred thousand of infantry, and the remainder fled to Afak, to 30 the citadel, but the wall fell upon a crowd of twenty-seven men. The rest, with Ben-hadad, fled and reached the inner fortress of the city.

His ministers then said to him, 31 "See now, listen to us, for the kings of the House of Israel are merciful kings. Let us put sacks upon our loins, and ropes upon our heads, and go to the king of Israel. Perhaps he will spare your life."

32 They accordingly bound sacks upon their waists, and roped on their heads, and came to the king of Israel, and said, "Your servant, Ben-hadad, asks, Will you let me live?"

When he answered, "He shall live;—he is my brother."

But the men watched, and made haste, and confirmed it from themselves, and said, "Your brother, Ben-hadad!"

33 Then he said, "Go, fetch and bring him." So they went and brought Ben-hadad to him, and he made him mount into his own chariot, when he said:—

"The cities that my father took from your father I will restore; and also return to Shomeron the suburbs at Damascus, as your father held them; I will cede them to you."

So he made a compact with him that he should hand them to him.

(B.C. 900.) *A Preacher denounces Ahab for his Weakness and Folly.*

35 A man, however, belonging to the profession of the Preachers said to his companion, "I wish you would assault me!" but he hesitated to wound him, so he said to him, "Say why have you not listened to the voice of the EVER-LIVING? In consequence, when you leave me, a lioness will assail you!" And when he went from his side, he met a lioness and she assailed him.

37 Then he met another man and said, "I wish you would assault me!" So that man assaulted, and wounded him. Then the Preacher went and stationed himself awaiting the king on the road; but he had rolled in the dust up to his eyes, and when the king passed he shrieked out to the king, and said, "Your servant was in the heart of the battle, and an officer brought to me a man and said, 'Guard this man,—if he escapes, your life shall be for his life,—or you shall pay 40 a talent of silver.' But whilst your servant was walking here and there, he vanished!"

The king of Israel, however, answered, "Consequently you are convicted by your own statement."

41 Then he at once swept the dust from his face; when the king of Israel recognized him as belonging 42 to the Preachers! for he exclaimed, "Thus says the EVER-LIVING! 'Why

have you freed this cursed fellow from your power? Therefore your life shall be for his life;—and your people for his people!" So the king 43 of Israel went to his palace sad and gloomy, and came to Shomeron.

(B.C. 899.) *Naboth's Vineyard, and Jezabel's Wickedness.*

The following was after these events. 21 Naboth the Jezraelite possessed a vineyard at Jezraal at the side of the park of Akhab, king of Shomeron, and Akhab spoke to Naboth and said, 2 "Sell me your vineyard, and let it be mine for a flower garden; for it is near the side of my house; and I will give you in exchange a better vineyard than it; or if preferable in your opinion I will pay you money for the purchase."

Naboth, however, replied to Akhab, 3 "It would be a grief to me if I sold you my ancestral property."

Akhab consequently went to his home sad and gloomy over the reply Naboth the Jezraelite had spoken to him, when he said, "I will not sell you my ancestral property," therefore he lay on his couch, and turned his face, and would not eat food. Aisabel, 5 his wife, consequently came to him and asked, "What is the matter, that your spirit is depressed? and you will not take food?"

And he told her about Naboth of 6 Jezraal, what he replied when "I asked him, 'Sell me your vineyard for money, or if it pleases you, I will give you a vineyard instead of it,'—but he answered 'I will not sell you my vineyard.'"

Aisabel, his wife, however, ex- 7 claimed, "Show now that you rule over Israel! Get up and eat bread, and rest your heart;—I will give you the vineyard of Naboth of Jezraal!"

(B.C. 899.) *The Conspiracy of Jezabel against Naboth.*

She consequently wrote letters in 8 the name of Akhab, and sealed the letters with his seal, to the judges and freemen of the village where Naboth resided, and wrote in the 9 letters to say: "Proclaim a feast, and put Naboth at the head of the people. Then set up two scoundrels 10 against him, and instruct them to say, 'You have libelled GOD and the

king!—and let them drag him out, and stone, and kill him."

- 11 The judges and freemen who lived in his village consequently prepared the men in the way Aisabel had sent to them in the letter she had written.
- 12 They proclaimed a feast, and put Naboth at the head of the people,
- 13 and brought the two villains, and set them against him, and the scoundrels accused Naboth before the people, saying, "Naboth libelled GOD and the king." They consequently dragged him outside the village, and stoned,
- 14 and murdered him. Then they sent to Aisabel to say "that Naboth has
- 15 been stoned, and is dead!" And when Aisabel heard that Naboth was stoned, and killed, then Aisabel said to Akhab, "Get up! Seize the vineyard of Naboth of Jezraal, which he refused to sell to you for money, for Naboth is no longer alive, but dead!"

Elijah denounces Akhab whilst seizing Naboth's Vineyard.

- 16 So when Akhab heard that Naboth was dead, Akhab arose to go up to the vineyard of Naboth the Jezraalite to seize it, but the command of the EVER-LIVING came to Elijah the Tishbite to say, "Arise, go and meet Akhab the king of Israel who is in Shomeron. Meet him at the vineyard of Naboth, which he has gone to seize, and address him saying, 'Thus says the EVER-LIVING! In the place where the dogs licked the blood of Naboth,—the dogs shall lick your blood,—even yours!'"
- 20 But Akhab replied to Elijah, "Have you found me, my enemy?"
- And he answered, "I have met you, —because you have sold yourself to do evil in the sight of the EVER-
- 21 LIVING. Hence I bring evil to you, and I send a fire after you, and will cause to cut off from Akhab every boy,
- 22 and girl, and nursing in Israel! And I will make your family like the family of Jerabam the son of Nebat, and like the family of Basha-ben-Akhira, for the insult with which they insulted and sinned in Israel.
- 23 And the EVER-LIVING also says to Aisabel, 'The dogs shall eat Aisabel in the district of Jezraal.
- 24 "'Whoever of Akhab is killed in the city, the dogs shall eat!—and whoever killed in the fields,—the fowls of the
- 25 skies shall devour,—because there has

been none like Akhab who has sold himself to do evil in the sight of the EVER-LIVING with Aisabel his wife; 26 and has foully defiled himself by going after idols, in the way the Amorites did, whom the EVER-LIVING drove from before the children of Israel!"

When, however, Akhab heard these 27 messages, he tore his robes, and put a sack upon his body, and fasted, and slept in sackcloth and went sighing.

Consequently the message of the 28 EVER-LIVING came to Elijah the Tishbite, to say, "Do you see how Akhab humbles himself before me? Therefore, because he humbles himself before me, I will not bring the evil in his days.—In the days of his son I will bring the evil on his family."

(B.C. 899.)

Now for a space of three years 22 there was no war between Aram and Israel.

(B.C. 897.) Akhab declares War with Aram, and asks Jhoshafat of Judah to help him to take Ramoth Gilad.

But in the third year Jhoshafat king 2 of Judah came to see the king of Israel, when the king of Israel said to 3 his ministers, "You know that Ramoth Gilad is ours, yet we delay in taking it from the hand of the king of Aram." He also said to Jhoshafat, "Will you 4 go with me to attack Ramoth Gilad?"

And Jhoshafat replied to the king of Israel, "You are the same as myself,—my people and your people are the same,—my cavalry are your cavalry. But," said Jhoshafat to the 5 king of Israel, "I wish you to inquire at the same time for the command of the EVER-LIVING."

The king of Israel consequently 6 invited four hundred men of the Preachers, and asked them, "Shall we go up to Ramoth Gilad to attack it? or let it alone?" And they answered, "Go up! and Adoni will give it into the power of the king."

Jhoshafat, however, asked "Is 7 there not here also a Preacher of the EVER-LIVING who could be asked about it?"

(B.C. 897.) The Prophecy of Mikhah.

When the king of Israel replied to 8 Jhoshafat, "There is only one man to

ask JEHOVAH about it,—but I hate him, —for he never preaches good about me, but bad :—Mikaiha-ben-Imlah." Jhoshafat, however, answered, "Do not say so, king."

9 Therefore the king of Israel called to one of his officers and said, "Fetch Mikaiha-ben-Imlah."

10 But the king of Israel and Jhoshafat, king of Judah, sat each on his throne clothed in their royal robes in the market place near the gate of Shomeron, and all the Preachers preached before them, and Zedekiah, the son of Kenanah, had made iron horns, and exclaimed, "Thus says the EVER-LIVING! 'With these you shall push Aram to destruction!'" And all the Preachers preached the same, saying, "Go up to Ramoth Gilad and prosper, for the LORD will give it to the power of the king!"

13 The messenger also who had gone to invite Mikaiha, addressed him saying, "Look, now, the messages of the Preachers are unanimously good to the king. Come, now, talk in accordance with them, and speak good."

14 But Mikaiha replied, "By the life of the EVER-LIVING that which the EVER-LIVING commands me I shall speak!"

15 So they came to the king and the king asked him, "Mikaiha, shall we go to Ramoth Gilad to attack it? or shall we let it alone?" When he replied to him, "Goup,—and prosper! for the EVER-LIVING will give it into the power of the king!"

16 But the king exclaimed, "How many times must I swear you that you will not speak to me, except truly, in the name of the EVER-LIVING?"

17 Then he answered:—

"I saw all Israel scattered upon the hills like sheep who have no shepherd, and the EVER-LIVING asked, 'Have these no leader who can lead them back to their homes in safety?'"

18 Then the king of Israel exclaimed to Jhoshafat, "Did I not tell you that he never preached good to me, but bad?"—

19 He consequently continued, "Therefore hear the message of the EVER-LIVING. I saw the EVER-LIVING sitting on His Throne, and all the army of the heavens stationed near him, on the right hand and on the

left; when the EVER-LIVING asked, 20 'Who will entice Akhab to go up and fall at Ramoth Gilad?' And one suggested this way, and another suggested that. Then a spirit came and 21 stood before the EVER-LIVING and said, 'I will entice him.' But the EVER-LIVING asked him, 'How?'

"And he replied, 'I will go, and 22 become a Spirit of Deception in the mouths of all his Preachers.'"

"When He answered, 'You shall entice him, and also succeed.—Go and do so!'"

"Therefore you see the EVER-LIVING 23 has put a Deceiving Spirit in the mouths of all these Preachers of yours;—but the EVER-LIVING has decided evil against you."

Then Zedekiah-ben-Kananah advanced and struck Mikaiha on his cheek, and demanded, "How did the Spirit from the EVER-LIVING pass over from me to speak to you?"

When Mikaiha answered,—"You 25 will see on the day when you go to an inner chamber to hide yourself."

The king of Israel, however, 26 claimed, "Seize Mikaiha, and conduct him to the castle of the Governor of the city, and Joash the king's son, and say, 'The king orders thus: Put 27 this fellow into solitary confinement, and feed him with bread of affliction, and water of affliction,—until I return in safety.'"

But Mikaiha answered, "If you 28 return in safety, the EVER-LIVING has not spoken by me!" Then he added, "Listen all you people!"

(B.C. 897.) Akhab and Jhoshafat assailed Ramoth Gilad.

The king of Israel, and Jhoshafat 29 king of Judah, consequently advanced against Ramoth Gilad; when the king 30 of Israel said to Jhoshafat king of Judah, "I will disguise myself and go into the battle,—but you—dress yourself in your robes." So the king of Israel disguised himself and went to battle.

The king of Aram, however, had 31 ordered his thirty-two Officers of the charioteers, saying, "You need not fight with little or great,—but only with the king of Israel."

(B.C. 897.) Akhab killed by a random arrow.

Consequently when the commanders 32 of the chariots saw Jhoshafat,

they thought, "This is the king of Israel," and they wheeled against him to fight. But Jhoshafat cried out;—so when the commanders of the chariots discovered that he was not the king of Israel they turned away from him. A man, however, drew a bow at random, and struck the king of Israel between the joints of his armour, when he said to his charioteer, "Turn your hand, and carry me from the fight, for I am wounded." So he left the battle at once, yet the king was supported in the chariot facing Aram, but died in the afternoon, and his blood from his wound poured into the bottom of the chariot. When sunset came, the word was passed to the camp to order "each to his village, and each to his country," and they brought the dead king to Shomeron, where they buried the king.

When the chariot was washed at the pool in Shomeron, the dogs licked his blood, where the harlots washed themselves,—according to the word of the EVER-LIVING which He had spoken.

But the rest of the affairs of Akhab, and all he did, and the White Marble Palace he built, and all the towns he erected,—they are written of in the history of the events of the times of the kings of Israel. When he slept with his fathers, Akhaziah his son reigned in his place.

(B.C. 914.) Jhoshafat begins to reign over Judah singly.¹

Jhoshafat-ben-Asa began to reign over Judah in the fourth year of Akhab king of Israel. Jhoshafat was thirty-five years old at his coronation, and

he reigned twenty-five years in Jerusalem, and his mother's name was Azubah, daughter of Shibak. He walked in the path of Asa his father. He did not turn from doing right in the sight of the EVER-LIVING: except that he did not throw down the Columns. The people still sacrificed and offered incense at the Columns. Jhoshafat also was at peace with the king of Israel.

For the rest of the affairs of Jhoshafat, and the great things he achieved, and how he fought,—they are recorded in the history of events in the days of the kings of Judah. However, the remainder of the Sodomites, who escaped in the days of his father Asa, he expelled from the country.

There was no king in Edom; he appointed a king.

Jhoshafat built ships for Tharshish to go to Aufer for gold, but they did not go, for the ships were wrecked at Atzion-gabar. Then Akhaziah son of Akhab proposed to Jhoshafat, "Let my servants and your servants go with the ships," but Jhoshafat was not willing.

When Jhoshafat slept with his fathers, he was buried with his ancestors in the City of David, and J'oram his son reigned after him.

(B.C. 897.) Ahaziah begins to reign over Israel.

Akhaziah-ben-Akhab began to reign over Israel in Shomeron in the seventeenth year of Jhoshafat king of Judah, and he reigned over Israel two years. But he did wrong in the eyes of the EVER-LIVING, and walked in the way of his father, and the way of his mother, and in the way of Jerabam-ben-Nebat, who made Israel sin. For he served Bal, and worshipped him, and provoked the EVER-LIVING, the God of Israel, in all that his ancestors did.

¹ Jhoshafat had previously ruled only as Vice-roy, or Regent, for his sick father, Asa.—F. F.

THE HISTORY OF ISRAEL AND JUDAH.

BY ISALAH-BEN-AMAZ THE PROPHET.

(See II. Chronicles, Ch. 32, v. 32.)

BOOK VI.

THE MONARCHICAL PERIOD.

THE SECOND BOOK OF KINGS.

B.C. 896.) Ahaziah reigns over Israel, and Eliah foretells his death. — Moab revolts from Israel.

1 AFTER the death of Ahab, Moab
2 revolted from Israel; and
Akhaziah lay sick at that time, in
his chamber at Shomeron, and was
anxious,—so he sent messengers to go
and inquire from Bal-zebub, the god
of Akron, "If I can revive from this
illness?" But a Messenger of the
3 EVER-LIVING commanded Eliah, the
Tishbite, "Arise! Go up to meet
the Ambassadors of the King of
Shomeron, and say to them;—

"Is it because there is not a God
in Israel that you go to inquire of
4 Bal-zebub, the god of Akron?—Con-
sequently thus says the EVER-LIVING,
'From the bed that you are upon
you shall not arise, for you shall
die.'" Then Eliah departed.

5 When the messengers returned to
him, he asked them, "Why have you
6 returned?" They answered him:—
"A man came up to meet us and
said, 'Go! Return to the king who
sent you, and say to him, Thus asks
the EVER-LIVING: Was it because
there is no God in Israel that you
sent to inquire of Bal-zebub, the god
of Akron?—Therefore from the bed
you lie upon you shall not arise;—
for you shall die!'"

7 Then he asked them, "What kind
of a man was he who came up to

meet you? And said these things to
you?"

And they replied to him, "A man
covered with hair, and belted with a
leather belt round his waist."

When he exclaimed, "It is Eliah
the Tishbite."

Akhaziah orders Eliah to come to
him.—He refuses.

He therefore sent to him a Captain
9 of his Guards, who went up to him
where he lived on the top of a hill,
and said, "MAN of GOD, the king
commands you to come down."

But Eliah answered and said to the
10 Captain of the Guards, "If I am a
MAN of GOD, let fire come down from
the skies, and devour you and your
company." And fire came down
from the skies and consumed him
and his company.

Then again he sent to him another
11 Captain of the Guards with his com-
pany, who spoke, and said to him,
"MAN of GOD, the king asks you to
descend from that hill."

But Eliah replied and said to them,
12 "If I am a MAN of GOD, let fire de-
scend from the skies and consume
you and your company." When fire
came down upon them from the skies
and consumed him and his company!

But again he sent a third Captain
13 of the Guards with his company, and
the third went up and arrived, but he
knelt on his knees before Eliah, and
showed him respect, and said, "MAN

of GOD! let my life and the lives of these servants of yours be precious in your sight! For fire came down from the skies and consumed the two Captains and their companies,—but now let my life be precious in your eyes!"

Elijah commanded from the EVER-LIVING to Visit the King.

15 Then the Messenger of the EVER-LIVING commanded Elijah, "Go down with him:—fear not for his presence."

So he arose, and descended with him to the king, and said to him, "Thus asks the EVER-LIVING, 'Why have you sent messengers to inquire of Bal-zebub, the god of Akron? Is it because there is no GOD in Israel to ask for His decision? Therefore from the bed upon which you are laid you shall not descend,—for you shall die!'" And he did die according to the word of Elijah, and Jhoram his brother began to reign in his place in the second year of Jhoram-ben-Jhoshafat king of Judah, for he had not a son.

18 As for the other things that Akhaziah did, they are written in the history of events of the period of the kings of Israel.

(B.C. 896.) **The Death of Elijah.**

2 When the EVER-LIVING was about to take up Elijah in a tempest to the Heavens, Elijah and Alisha were travelling in Gilgal, and Elijah said to Alisha, "Go back, now, from here, for the EVER-LIVING will send me to Bethel."

But Alisha replied, "By the life of the EVER-LIVING, and by your life, I will not leave you!" So they descended to Bethel.

3 When at Bethel, some Preachers came to Alisha, and asked him, "Do you know that the EVER-LIVING will take your master from your head?"

And he replied, "I know it! Be silent."

4 Elijah again said to Alisha, "Turn back, I pray, here,—for the EVER-LIVING has sent me to Jeriko."

But he replied, "By the life of the EVER-LIVING, and by the life of your soul, I will not leave you!" So they went on to Jeriko, where the Preachers who were in Jeriko approached to Alisha, and asked him, "Do you know that to-day the EVER-LIVING will take your master from your head?"

And he answered, "I also know it. Be silent!"

Then Elijah said to him, "Return, 6 I beg, here, for the EVER-LIVING has sent me to the Jordan."

But he replied, "By the life of the EVER-LIVING and the life of your soul, I will not leave you!"

So both of them went on; and fifty 7 men from the Preachers went and stationed themselves at a distance to the south, but they two stood by the Jordan, and Elijah took his mantle, 8 and folded it, and struck the waters, when they divided on this side and that, and both passed over on dry land. When they had passed over Elijah said 9 to Alisha, "Ask what I shall do for you before GOD takes me from you?"

And Alisha answered, "Let twice your spirit come upon me."

When he replied, "You have asked 10 a hard thing. If you see me taken from you, then it will come to you;—but if not, it will not come."

(B.C. 896.) **Elisha receives Elijah's Mantle.**

While they were walking and conversing, a chariot of fire appeared with horses of fire and stopped between them, and Elijah ascended in a tempest to the Heavens, but Alisha looked 12 on and shouted, "My father! My father! The chariot of Israel and its horses!" But he never saw him again. He seized his robe, however, and it tore into two, and the mantle 13 that Elijah wore fell upon him. Then he returned and stood on the bank of the Jordan, and took the mantle of 14 Elijah, which had fallen from off him, and struck the waters, and said, "Come, EVER-LIVING, the GOD of Elijah, as if to himself." Then he struck the waters, and they divided, on this side and that, and Alisha crossed over. And the pupils of the 15 Preachers who were in Jeriko, to the south, saw it, and remarked, "The spirit of Elijah has fallen upon Alisha," so they went to meet him, and bowed to him to the earth, and said, "You 16 see now your servants are fifty strong men. Let us go and seek Elijah, for fear the spirit of the EVER-LIVING should carry him away, and drive him to some of the hills, or to some of the vales."

But he replied, "Do not go." They, however, pressed him until he 17

was ashamed, when he answered "Go."

The Young Preachers seek for Elisha.

- So the fifty men went, and searched for three days, but could not find him. They consequently returned to him, for he was staying in Jeriko, and he said to them, "Did I not tell you not to go?"

(B.C. 896.) *Æneides of Elisha.*

- 19 The men of the town once said to Alisha, "The position of the town is good, as your lordship perceives, but the water is bad, and the ground barren."

- 20 He consequently replied, "Fetch me a new bowl, and put salt in it,

- 21 and bring it me." Then he went to the water-springs and threw the salt into them, and said, "Thus says the EVER-LIVING! I have cured these waters, death and barrenness shall no

- 22 more come from them." And the waters have been healthy to this day, according to the message Alisha delivered.

- 23 Once he went up from there to Bethel, and as he was on the road some young lads met him near the town and ridiculed him, exclaiming, "Go up bald

- 24 head! Go up bald head!" when he turned and cursed them in the Name of the EVER-LIVING, and two bears from the forest met them and tore forty-two of the lads.—From there he went to Mount Karmel, and afterwards he settled in Shomeron.

(B.C. 896.) *Jhoram-ben-Akhab reigns over Israel.*

- 3 Jhoram-ben-Akhab began to reign over Israel, in Shomeron, in the eleventh year of Jhoshafat king of Judah, and he reigned twelve years, and did wrong in the eyes of the EVER-LIVING; but not like his father and mother, for he overturned the Columns of Bal that his father had made. From the sins, however, of Jerabam-ben-Nebat, which he caused Israel to sin, he did not turn away.

Moab Revolts, but is again Subdued.

- 4 Mesha, the king of Moab, was his shepherd, and paid to the king of Israel a hundred thousand lambs, and a hundred thousand rams' fleeces. 5 But when Akhab died the king of

Moab revolted from the king of Israel. Then King Jhoram at once set out 6 from Shomeron, and organized the forces of Israel, and marched. He 7 also sent to Jhoshafat king of Judah to say, "Moab has revolted from me—will you go with me to Moab to fight?" And he answered, "I will go, for mine are yours, and your people are like mine, and my cavalry like your cavalry." He also asked, 8 "By what road shall we advance?" When he replied, "By way of the Pastures of Edom."

(B.C. 895.) *The March.*

The king of Israel and the king of 9 Judah and the king of Edom consequently marched by that route for seven days, until there was no water for the soldiers, or the cattle belonging to them, so that the king of Israel 10 exclaimed, "Alas! why has the EVER-LIVING collected these three kings to give them to the hand of Moab!"

(B.C. 896.) *Jhoshafat asks for a Prophet.*

But Jhoshafat enquired, "Is there 11 not a Preacher of the EVER-LIVING here, that we may enquire of the EVER-LIVING through him?"

Then one of the officers addressed the king of Israel and said, "Alisha-ben-Shafat is here, who poured water on the hands of Elisha."

And Jhoshafat added, "The word 12 of the EVER-LIVING is with him." Therefore the king of Israel, and Jhoshafat, and the king of Edom, went to him, when Alisha asked the 13 king of Israel, "Why do you come to me? Go to the Preachers of your father, and the Preachers of your mother!"

But the king of Israel replied, "No! For the EVER-LIVING has collected these three kings to give them to the hand of Moab."

When Alisha answered, "By the 14 life of the EVER-LIVING POWER, before Whose face I stand,—but for the presence of Jhoshafat king of Judah, I would perish rather than attend to you, or see you! But, however, 15 bring me a harp." And a harp was brought with a harper. Then the hand of the EVER-LIVING came upon him, and he said, "Thus says the 16 EVER-LIVING! 'Make trenches in this valley.' For thus says the EVER- 17 LIVING, 'No wind shall be perceived,

and no rain shall be seen, yet the valley shall be full of water, and you shall be quenched, with your animals and cattle; but that is a trifle in the sight of the EVER-LIVING, therefore He will give Moab into your power, and you shall storm all the fortified cities, and all the best towns. And you shall fell all the beautiful woods, and stop up all the springs of water, and cover all their beautiful gardens with stones."

When morning came, at the time of offering the gift, a flood had come from the direction of Edom, and covered the country with water.

As related, all Moab had heard that the kings had come up to fight with them, and had convoked an armed force, and had advanced and were stationed near. They also awoke in the morning when the sun shone upon the waters, and the Moabites at a distance saw the waters red, like blood. So they exclaimed, "That is blood! The kings have been fighting with the sword, and every man has struck his mate! So now, Moab, for the plunder!" And they advanced to the camp of Israel.

But Israel arose and assailed Moab, and they fled before them, and they attacked and defeated Moab, and destroyed the towns; and over all the beautiful gardens they spread stones and destroyed them, and filled up the wells of water, and felled all the pleasant trees to extirpate them. They broke down the walled buildings, and tore up their foundations to the bottom. Consequently the king of Moab saw they were stronger than him in war, so he took with himself seven hundred trained soldiers to break through the king of Edom, but was not able. Then he took his son, the eldest, who would have reigned after him, and offered him as a burnt-offering on the top of the wall, for he was furious against Israel.¹ They afterwards retired from him and returned to their country.

(B.C. 895.) *The Preacher's Widow and her Sons seized for her Debts.*

4 Once a woman, a wife of one of the Preachers, appealed to Alisha, saying,

¹ V. 27. Something seems to have been omitted from the MS. by an old transcriber, I think an account of the capture of the capital of Moab and death of Moab's king.—F. F.

"Your servant, my husband, has died,—and you know that your servant revered the EVER-LIVING,—but a creditor has come to take my two sons for his slaves."

And Alisha asked her, "What can I do for you? Inform me what furniture you have in the house."

When she said, "There is nothing in the house of your handmaid, except a jar of oil."

He then answered, "Go and borrow vessels from all the inhabitants of the street,—barrels of a not small capacity. Then come and shut the door behind you, and behind your sons, and pour into all these vessels, and fill them full."

She accordingly went from him, and shut the door behind herself and her sons who went with her, and they poured. And when they had filled the vessels, she said to one son, "Bring me another cask." But he replied to her, "There is not another cask." Then the oil ceased! She therefore went to the MAN of GOD, and informed him, who said, "Go, sell the oil, and pay your debts, and support yourself with the remainder."

(B.C. 910.) *The Lady of Shunam entertains Elisha.*

At one period Alisha was travelling to Shunam, where there was a great lady, who invited him to eat bread, and whenever he was passing by there to turn in to take food. The woman also said to her husband, "See, now you know that he is a holy MAN of GOD who passes by us continually. Let me furnish the little upper chamber, and put a bed there for him, with a table and a chair, so that when he comes to us he may visit here." And he came there that same day, and turned to go up to her to rest himself.

He consequently said to Ghikhazi, his attendant, "Call this Shunamess." And he called her, and she stood before him. Then he said to him, "Say to her, 'I see how you have cared for us with all this trouble. What can be done for you? Can I speak for you to the king? or to the commander of the army?'"

But she answered, "I reside amongst my own people."

Then he asked, "But what can be done for her?"

And Ghikhazi replied, "She grieves

because she has no son, and her husband is old."

- 15 Then he said, "Call her." And he called her, and she stood in the doorway, when he said, "At the return of this season you shall fold a son in your arms!"

(B.C. 894.) *The King's Son has a Sunstroke.*

- But she exclaimed, "No Sir! MAN of GOD, do not lie to your handmaid."
- 17 The woman, however, conceived, and bore a son, when that season came round, as Alisha had said to her. And the lad grew up, and one day went out to his father in the harvest field, and said to his father, "My head! My head!" So he ordered his attendant to carry him to his mother. He consequently carried him and brought him to his mother, who placed him on her knees until noon, when he died. Then she arose and laid him on the bed of the MAN of GOD, and closed the door, and went out and approached her husband, and said, "I wish you to send with me one of the servants, and one of the riding asses, for I wish to go quickly to the MAN of GOD, and to return."
- 23 But he asked, "What is the matter with you that you would go to him? To-day is not a festival, nor a Sabbath?" And she answered, "Right."
- 24 Then they saddled the asses, and she said to the servant, "Drive! do not hold back for me to ride,—for have I not told you to be quick?"
- 25 Thus she went, and came to the MAN of GOD on Mount Karmel, and when the MAN of GOD saw her at a distance he said to Ghikhazi his attendant, "Look! the Shunamess is there!"
- 26 Run, now, to meet her, and ask her 'Is all well with you? Is all well with your husband? Is all well with your lad?'
- 27 But she came to the MAN of GOD on the hill and seized his feet. Ghikhazi, however, came to remove her, when the MAN of GOD said, "Remove her not; for her soul is in grief; but the EVER-LIVING has hidden it from me, and has not informed me of it."
- 28 Then she exclaimed, "Did I ask a son from my lord? Why did you tell me he should be sent to me?"

Then he said to Ghikhazi, "Gird up your loins, and take my staff in your hand. If you meet a man do not address him, and if a man addresses you, do not answer him, and lay my staff upon the face of the child."

But the mother of the child said, 30 "By the life of the EVER-LIVING, and by the life of your soul, I will not part from you." He therefore arose and followed her. But Ghikhazi 31 pushed on before them, and laid the staff upon the face of the child,—but there was neither voice nor utterance. He consequently returned back to meet and inform them, saying, "The child has not awakened!"

Then Alisha came to the house, 32 and saw the child lying as dead upon the bed, so he went in and shut the 33 door behind both of them, and prayed to the EVER-LIVING. Then he went 34 up and lay upon the child and placed his own face to his face, and his own eyes to his eyes, and his own hands to his hands, and bowed over him, and warmed the body of the lad. Then he went away and walked in 35 the house here and there once, and once again, and again ascended, and bent over him, when the lad sneezed seven times, and opened his eyes. At which he called Ghikhazi, and 36 said, "Fetch his mother here." When he invited her, and she came, and he said, "Take up your son."

But she came and fell at his feet, 37 and bowed to the earth,—and then took her son, and departed.

(B.C. 898.) *Elisha and the Pupils of the Preachers.*

Alisha afterwards went to Gilgal, 38 and a famine was in the country, so the pupils of the Preachers came to him, when he said to his attendant, "Set the great pot and boil pottage for the students of the preachers."

And one of them then went to the 39 field to collect vegetables, and found wild vines and gathered some of them, and wild gourds,¹ filling his bag, and returned and flung the collection into the pot, for he knew not what they were. Then they poured out for the 40

¹ "Wild gourds." In the African and Arabian deserts poisonous and edible gourds grow together, I have been told by relatives who have traversed them, and on the same stems, the poison probably coming from microbic inoculation by some insect.—F. F.

men to eat. But when they would have eaten the bunches, they cried out and said, "MAN of GOD! there is death in the pot!" and they would not eat.

- 41 He therefore commanded, and they took flour and threw into the pot. Then he said, "Pour out for the people," and they ate, and nothing bad came from the pot.

(B.C. 898.) **Elisha and the Famished People.**

- 42 Once a man came from Bal Shal-shah, and brought to the MAN of GOD, and presented to him from his first fruits, twenty cakes of barley, and a sack of garden produce, but he said, "Give them to the people, and let them eat."

- 43 When he asked, "What will this be divided to a hundred people?"

He only answered, "Give to the people, and let them eat!—For thus says the EVER-LIVING, 'They will eat and there will be leavings!'"

- 44 So he put it before them, and they ate, and left part of it, as the EVER-LIVING had said.

(B.C. 893.) **Naman the Aramite Heper.**

- 5 Naman was then commander of the Army of the king of Aram—a great man in the presence of his Prince—and he bore renown, for the EVER-LIVING had given success to Aram by him, and the man was a

- 2 great hero—but a leper! When the troops of the Aramites had invaded the land of Israel they brought back a little girl, who attended on the wife of Naman; and she said, "I wish my master were near the Preacher who is in Shomeron, for there he could be relieved of his leprosy."

- 4 She consequently went and reported to her husband, saying, "The girl you brought from the land of Israel says this and that."

- 5 Then the king of Aram said, "Go! go! and I will send a letter to the king of Israel."

So he went and took ten talents of silver with him, and six thousand pieces of gold, and ten robes of honour, and brought the letter to the king of Israel to say:—

"When this letter reaches you, you will see I send my officer Naman

to you, that you may relieve him of his leprosy."

But when the king of Israel read 7 the letter he tore his robes, and exclaimed, "Am I God, able to kill, and revive? that this man should send to me to relieve that man from his leprosy? Who will study it now, and ascertain how he would pick a quarrel with me?"

But when Alisha the MAN of GOD 8 heard that the king of Israel had torn his robes, he sent to the king to ask, "Why have you torn your robes?—Come, however, to me and I will teach you that there is a Preacher in Israel." Naman accordingly came 9 with his horses and chariots, and stood before the house of Alisha. But 10 Alisha only sent a messenger to him to say, "Go, and wash seven times in Jordan, and your flesh shall be restored to you, and be clean."

Naman, however, became furious, 11 and went away, and exclaimed, "Look!—I said to myself, 'He will come out, and stand up, and call upon the Name of his EVER-LIVING GOD, and wave his hand over the place, and remove the leprosy.' Are 12 not beautiful Abana and Parfar, rivers of Damascus, better than all the brooks of Israel? Could I not wash in them, and cleanse myself?" So he turned and went away in a rage.

But his Officers approached him, 13 and said, "Sir, if the Preacher had commanded you to do a great thing, would you not have done it? Then why not when he says to you, 'Wash and become clean'?"

He consequently went down to the 14 Jordan, and bathed in it seven times, as the MAN of GOD commanded, and his flesh was restored like the flesh of a little child, and he was cleansed! Then he returned to the MAN of GOD, 15 he and all his staff, and entered and stood before him, and said, "Look! Now I have learnt that there is no GOD in all the earth, except HIM in Israel! Therefore I pray accept a present from your servant."

But he answered, "By the life of 16 the EVER-LIVING, before Whom I stand, I will not accept it."

Then he pressed him to take it, but he refused.

Naman then said, "If not, then let 17 there be given to your servant a gift of two mule loads of earth. For your servant will never after now make

offering and sacrifice to another GOD except the EVER-LIVING. Will the EVER-LIVING, however, forgive your servant for this thing? When my Prince goes to the Temple of Rimon to bow there, and leans upon my arm to bow in the Temple of Rimon,—if I bow in the Temple of Rimon, I pray the EVER-LIVING to forgive your servant for that thing."

19 And he replied to him, "Go in peace!"
So he departed with his loads of earth.

(A.C. 893.) The Willing of Ghikhazi.

20 Ghikhazi, the attendant of Alisha, the MAN of GOD, said to himself, "I see my Master refrained from taking from the cargo of this Naman the Aramite what he offered! By the life of the EVER-LIVING, if I don't run after him, and get something for myself from him!"

21 Ghikhazi consequently ran after Naman, and Naman saw him running, and alighted from his chariot to go and meet him, and asked, "Is all well?"

22 When he replied, "All is well. My Master has sent me to say that 'There have just come to me two young men from Mount Ephraim, students of the Preachers,—give me therefore a talent of silver, and two Robes of Honour.'"

23 And Naman replied, "Will you not take two talents of silver?" And he pressed him, and put two talents of silver into two bags, and two Robes of Honour, and gave them to two of his own attendants, who carried them before him. When they came to the hill, he took them from their hands and put them in the house, and dismissed the men and they departed.

25 He then went and stood before his Master, and Alisha asked, "Where do you come from, Ghikhazi?"

When he answered, "Your servant has not been anywhere!"

26 But he replied, "Went not my heart with you when the man descended from his chariot and came to meet you?—Is this a time for you to take money? And take Robes? And Olive-yards, and Vineyards? And sheep and oxen? And men and
27 women servants?—Therefore the leprosy of Naman the Aramite shall stick to you, and your race for ever!"

And he went from his presence a leper white as snow!

(A.C. 893.) His Pupils build Elisha a house.

The student Preachers afterwards 6 said to Alisha, "You see that the place where we reside with you is too small for us. Let us go therefore to 2 the Jordan, and each one of us take a beam from there and construct for us a residence to settle in." And he replied, "Go."

But someone asked, "Will you not 3 consent to go with us?"

And he answered, "I will go." So 4 he went with them, and they arrived at the Jordan, and selected the trees.

But while one was felling the timber 5 the axe fell into the stream, so that he cried out and exclaimed, "Alas! Master! it was borrowed!"

But the MAN of GOD asked, "Where 6 did it fall?" So they showed him the place, when he seized a stick and thrust it there and floated the iron, and said, "It floats for you." When 7 he stretched out his hand and took it.

(A.C. 892.) Elisha advises the King of Israel in his Wars with Aram.

At a time when the king of Aram 8 was at war with Israel, his officers advised him, saying:—"Fix your camp at such a place."

But the MAN of GOD sent to the 9 king of Israel to say, "Guard the passes at that place, or the king of Aram will encamp there."

The king of Israel therefore sent to 10 the passes which the MAN of GOD had intimated to him, and took precaution and guarded them, not once or twice. Consequently the heart of 11 the king of Aram was depressed about the matter, so he summoned his officers, and asked them, "Can you inform me who is advising the king of Israel?"

When one of his ministers an- 12 swered, "Does not your Majesty know that Alisha, the Preacher, who is in Israel, instructs the king of Israel about the things that you talk of in your bed-chamber?"

Then he said, "Go and ascertain 13 where he is, and I will send and capture him."

And they informed him saying, "He is in Dothan."

He consequently sent Cavalry and 14

Charioteers, and a powerful force, who advanced by night and surrounded the village. But the MAN of GOD arose early to go up to worship, and went out, and saw a force surrounding the village with Cavalry and Charioteers, when his attendant exclaimed to him, "Oh! Master, what shall we do?"

But he replied, "Fear not! for there are more with us than are with them."

Then Alisha prayed and asked, "EVER-LIVING! open his eyes, and let him see!" And the EVER-LIVING opened the eyes of the youth, and he saw, and perceived that the mountain was covered with Cavalry and Chariots of fire surrounding Alisha, and descending with him. Then Alisha prayed to the EVER-LIVING and said, "Afflict these heathen with a blinding dazzle!" And He afflicted them with a blinding dazzle, as Alisha asked.

Then Alisha said to them, "That is not the road," and, "This is not the road, to the village. March after me and I will lead you to the man whom you seek." But he led them to Shomeron. And when they came to Shomeron, Alisha said to the EVER-LIVING, "Open their eyes that they may see," when the EVER-LIVING opened their eyes, and they saw they were in the market-place of Shomeron. The king of Israel, however, asked Alisha, "Shall I cut them off? Shall I assail them, father?"

But he replied, "You shall not assail them! Assail those you capture by your sword and your bow. Set food and water before these, and let them eat and drink, then go to their Master!"

He consequently spread a great feast of food, and they ate and drank. Then he dismissed them, and they went to their Prince; and the troops of Aram did not again invade the land of Israel.

(11. C. 892.) Ben-hadad besieges Shomeron by Starvation.

It was after this that Ben-hadad, king of Aram, collected all his forces and came up to besiege Shomeron. A great famine consequently came in Shomeron while the siege was against it, until an ass's head was sold for eighty pieces of silver, and a quarter

kab of peas¹ for five silvers. And 26 once when the king was going to the wall, a woman appealed to him, saying, "Help! your Majesty!"

When he replied, "The EVER-LIVING help you!—for I cannot help you, either from the pantry or cellar!"

The king, however, asked her 28 "What is the matter with you?"

When she replied, "This woman said to me, 'Give me your child and we will eat it to-day,—then we will eat my son to-morrow!' And she 29 boiled my son, and we ate him. But when I said the day after, 'Give me your son, that we may eat him,' she hid her son!"

(B. C. 892.) The King threatens to kill Elishā.

When the king heard the words of 30 the woman, he tore his robes, as he went on to the wall, and the people saw sackcloth was upon his body, underneath them, and he exclaimed, 31 "May GOD do so to me, and add to it, if the head of Alisha-ben-Shafat shall stand upon him to-day." So he sent a man from his attendants.²

Now Alisha sat in his own house, 32 and some gentlemen sat with him; and previous to the arrival of the Messenger to him, he said to the gentlemen, "Take care! for this son of murder has sent to take off my head. Look! there the Messenger comes! Shut the door, send and keep him outside the doors. For is not the sound of his Master's feet after him?"

And whilst he was speaking to 33 them, the King³ arrived and said, "This trouble is from the EVER-

¹ "Dove's dung," the old interpretation, seems nonsense. "Peas," I take it, with many etymologists, are meant, as the article was a food.—F. F.

² A transposition by the error of a copyist misplaced this clause from Chap. 5, v. 31, to a secondary place in v. 32. I restore it to clear the sense.—F. F.

³ I read "King arrived," in place of "Messenger arrived"; as מֶלֶךְ, Ha-Melek, "King," makes sense, and מַלְאָךְ, Ha-malak, "Messenger," does not. The current Hebrew reading is evidently an error of transcription of a single letter, but has been followed in its error by all previous translators, although it makes nonsense.—F. F.

LIVING. Why should I longer trust on the EVER-LIVING?"

7 But Alisha answered:—"Hear the promise of the EVER-LIVING! By to-morrow at this time a sah of flour shall be a shekel, and a sah of barley shall be a shekel, at the gate of Shomeron."

2 An Officer on whose arm the king leaned sneered at the MAN of GOD and said, "If the EVER-LIVING opened windows in the skies, could such a thing happen?"

But he replied, "You shall see it with your own eyes;—but you shall not eat of it!"

The Contrast Between the Aramite Besiegers and the Hebrews

3 It happened there were four men, lepers, outside the gate, and one man said to his companion, "Wherever we turn we shall go to death! If we say we will go to the City, the famine is there, and we shall die. But if we turn to yonder, they will kill us. However, let us proceed to the Camp of Aram,—if they let us live we shall live,—but if they kill us, we can but die!"

5 They consequently rose up, encouraging themselves to go to the Camp of Aram, and arrived at the outskirts of the Camp of Aram, and found no

6 one there! for the Almighty had caused to be heard in the Camp of Aram a noise of chariots, and a sound of cavalry, and the sound as of a great army, so that each said to his comrade, "Don't you see the king of Israel has hired against us the king of the Hittites, and the kings of the

7 Mitzeraim to come upon us?" They consequently arose and fled from themselves and abandoned their baggage, their horses, and their asses in the camp as they were, and had

8 run for their lives! And these lepers having come to the skirts of the camp entered one of the tents, and ate and drank, and carried off silver, and gold, and clothing, and furniture, and hid them. Then they returned and came to another tent and carried off from

9 there, and went and hid it. At last one said to his companion, "We ought not to do so now!—for this is a day of good news! Yet we are silent! And if we wait until dawn of day, they will discover our fault, and then they will come, and catch,

and report us to the palace of the king."

They therefore went and called at the gate, and informed them, saying, "We went to the Camp of Aram and saw neither a man nor a sound of men there, but only of horses in stall, and the tents as they were!"

The watch were consequently called, 11 and they reported it to the king from their communication. So the king 12 arose in the night and said to his officers "Inform me, now, what do you think Aram is contriving against us? They know that we are famishing. So have they gone from the Camp to entice us into the open field, thinking 'They will come out of the city, when we will seize them alive, and enter the town.'"

Then one of his officers answered 13 and said, "Let them take the five remaining horses that are left to us, for they are like the whole lot of Israel that are left to her—they are like all the crowd of Israel that she possesses,—and send out and ascertain."

They consequently took the chariot 14 horses, and the king sent after the army of Aram ordering to go and examine. So they went to the Jordan, 15 and found all the road full of accoutrements and arms which the soldiers of Aram had thrown away. The messengers therefore returned and informed the king.

Then the people went out and 16 plundered the Camp of Aram, and a sah of flour was sold for a shekel, and a sah of barley for a shekel, as the EVER-LIVING had said. And the king 17 appointed the general upon whose arm he rested over the gate; but the crowd trod him under foot at the gate, and he was killed, as the MAN of GOD foretold, when he spoke to the king when visiting him. For it occurred as 18 the MAN of GOD said to the king foretelling, "A sah of barley for a shekel, and a sah of flour for a shekel, shall be bought at this time to-morrow at the gate of Shomeron." When a 19 general sneered at the MAN of GOD and said, "If the EVER-LIVING made windows in the sky, could such an event as this come?" And he answered, "You yourself shall see it with your eyes, but you shall not eat of it."

But yet it came to him,—for the 20 crowd trod him under foot at the gate,—and he was killed.

(B.C. 891.) Elisha advises the Shunamite Lady of an approaching Famine.

8 Alisha also warned the lady whose son he had revived for her, "Arise and go, yourself and family, and stay where you can stay, for the EVER-LIVING will call a famine, and also bring it upon the country for seven years."¹

2 The woman therefore arose, and did as the MAN of GOD commanded, and went with her family, and stayed in the country of the Philistim for seven years.

(B.C. 885.)

3 But when the seven years were ended, the woman returned from the country of the Philistim, and came to appeal to the king for her

4 house and land, while the king was speaking with Ghikhazi, the attendant of the MAN of GOD, and asking, "Tell me, I pray you, all the great

5 things Alisha has done." And he was relating to the king how he had restored the dead to life, when the woman, whose son had been restored to life, appealed to the king about her house and land. Ghikhazi therefore said, "Your Majesty! This is the woman!—and this is her son, whom Alisha restored to life!"

6 The king then questioned the woman, and she told him, when the king committed her to an Officer with an order to return to her all that was hers, with all the produce of the estate from the day she left the country until then.

(B.C. 881.) Elisha goes to Damascus and foretells the Cruel Crimes of Hazhaal.

7 Alisha afterwards went to Damascus, when Ben-hadad the king of Aram was sick, and it was reported to him, that "The MAN of GOD has

8 come here." The king consequently said to Hazhaal, "Take a present with you, and go and meet the MAN of GOD, and enquire of the EVER-LIVING through him if I shall recover from this sickness."

9 Hazhaal therefore went to meet

him, and took a present with him of all the best in Damascus loaded upon forty camels, and went and presented himself before him, and said, "Your servant Ben-hadad, king of Aram, has sent me to you to ask, 'Shall I recover from this illness?'"

When Hazhaal answered him, "Go! 10 Say, 'You will not live'—for the EVER-LIVING has shown me he shall die."

He, however, fixed himself before 11 him, and stood stiff with insolence.

Then the MAN of GOD wept.

When Hazhaal asked, "Why do 12 you weep, Sir?"

And he answered, "Because I know what cruelty you will do to the children of Israel! You will set fire to their towns; and murder their youths with the sword; and tear their infants to pieces; and rip up their women with child!"

Hazhaal, however, exclaimed,— 13 "What is your servant? Is he a dog?—that he should do such horrible things?"

When Alisha replied, "The EVER-LIVING has shown me YOURSELF, when king over Aram."

(B.C. 885.) Hazhaal Murders Ben-hadad.

He then left Alisha, and went to 14 his Prince, who asked him, "What did Alisha say to you?" And he replied, "He told me you should recover." But some days after he 15 took a towel and dipped it in water and spread it over his face, and he died, and Hazhaal reigned instead of him.

(B.C. 892.) Reign of Joram-ben-Jhoshafat.

In the fifth year of Joram-ben- 16 Akhab king of Israel, Joram-ben-Jhoshafat began to reign over Judah in conjunction with Jhoshafat, as kings of Judah. He was thirty-two 17 years old at his coronation, and reigned eight years in Jerusalem, and went in the way of the kings of 18 Israel, as the family of Akhab did;—for a daughter of Akhab was his wife. Thus he did evil in the sight of the EVER-LIVING. But the EVER- 19 LIVING did not desire to wreck Judah because of David his servant, as He had promised to give him a light from his descendants for all time.

¹ This famine must not be confused with that of three years in the time of Akhab, as many commentators and readers imagine; but was an entirely different event.—F. F.

(A.C. 892.) **Edom revolts from Judah.**

- 20 In his days Edom revolted from under the control of Judah, and crowned a king over themselves.
- 21 Joram consequently advanced to Tzair and all his charioteers with him, but Edom advanced by night and defeated his outposts and the commanders of the chariots; so the
- 22 army fled to their homes. Edom consequently revolted from under the control of Judah to this day, and Libnah also at the same time.
- 23 The rest of the affairs of Joram, and all that he did, are written in the history of events in the days of the
- 24 kings of Judah. When Joram slept with his fathers he was buried with his fathers in the City of David, and Akhaziah, his son, reigned after him.

(B.C. 885.) **Reign of Akhaziah over Judah.**

- 25 In the twelfth year of Joram-ben-Akhab, king of Israel, Akhaziah-ben-Jhoram began to reign in Judah.
- 26 Akhaziah was twenty-two years old at his coronation, and he reigned one year in Jerusalem, and his mother's name was Athaliah, a daughter of Gomeri, king of Israel, and he walked in the path of the house of Akhab, and did wrong in the sight of the
- 27 EVER-LIVING, like the house of Akhab; for he was connected by marriage to the family of Akhab.

(B.C. 884.) **Joram at Ramoth with Hazhaal.**

- 28 When Joram-ben-Akhab went to war with Hazhaal, king of Aram, at Ramoth-Gilad, the Aramites defeated Joram. King Joram returned to be cured to Jezrahel of the wounds which the Aramites had given him at Ramoth, where he fought with Hazhaal, king of Aram. So Akhaziah-ben-Joram, king of Judah, came to visit Joram-ben-Akhab in Jezrahel while he was ill.

(B.C. 884.) **Elisha orders Jehu to Rebel.**

- 9 Then Alisha called one of the students of the Preachers and said to him, "Gird up your waist, and take this flask of oil in your hand, and go to Ramoth Gilad. When you arrive

there, seek out Jehu-ben-Jhoshafat-ben-Nimshi, and go and separate him from his companions, and take him with you to a private room. Then take the flask of oil and pour it upon his head, and say, 'Thus says the EVER-LIVING, I have consecrated you king over Israel.' Then open the door and fly, and do not delay!"

So the youth, the young Preacher, 4 went to Ramoth Gilad. When he 5 found the Generals of the forces sitting together, and said, "I have a message for you, General."

And Jehu asked, "To which of all of us?"

When he replied, "For you, General." He therefore arose and they 6 went to his house, where he poured the oil upon his head, and said to him, "Thus says the EVER-LIVING GOD of Israel, 'I have consecrated you king over the People of the EVER-LIVING,—over Israel! And 7 you shall cut off the House of Akhab your Master, and execute justice for Me, for the blood of My servants, the Preachers, and the blood of all the servants of the EVER-LIVING from the hand of Aisabel; and destroy 8 every palace of Akhab, and cut off from Akhab every male and female, or infant in Israel. For I will make 9 the House of Akhab like the House of Jerabam-ben-Nebat, and like the House of Basha-ben-Akbiah,—and 10 the dogs shall devour Aisabel in the streets of Jezrahel,—for she shall never be buried!'"

Then he opened the door and fled.

When Jehu returned to his Master's 11 officers, they asked him, "Is all right? Why did that mad fellow come to you?"

And he answered, "You know the man and his talk."

But they replied, "It is a lie! 12 Come on,—tell us!"

He consequently responded,—"He said this and that to me:—'Thus says the EVER-LIVING, I have consecrated you as king of Israel!'"

Then they rushed, and everyone 13 took his robe and folded it under him on the platform of the door-steps, and sounded the trumpet, and shouted "Jehu is king!"

Thus Jehu-ben-Jhoshafat-ben- 14 Nimshi conspired against Joram, when guarding Ramoth Gilad for Joram from Hazahal, king of Aram,

15 while king Joram had retired to be cured in Jezrahah of the wounds which the Aramites had given him in the fight with Hazahal, king of Aram.

Then Jehu said, "If that is your intention, let none escape from the town to go to report in Jezrahah."

(B.C. 884.) **Jehu Marches on Jezrahah.**

16 Jehu then mounted and marched towards Jezrahah; for Joram was staying there, and Akhaziah, king of Judah, had come to visit Joram.

17 A watchman, however, was posted on the tower in Jezrahah, and he saw the squadrons of Jehu as they advanced, so he cried, "I see squadrons!"

Joram ordered, "Take a horseman, and send to meet them, and enquire if all is peace."

18 A horseman therefore went to meet him, and said, "The king asks this, 'Is all peace?'"

When Jehu replied, "What have you to do with peace? Turn behind me!"

The watchman again reported, saying, "The messenger arrived at them—but does not return!"

19 Then he sent a second horseman, who came to him, and said, "The king asks this, 'Is all peace?'"

When Jehu answered, "What have you to do with peace? Turn behind me!"

20 Again the watchman reported, saying, "He arrived at them—but does not return! And the driving is like the driving of Jehu the son of Nimsbi; for he drives like a madman!"

21 Then Joram exclaimed, "Harness!" And they harnessed his chariot; and Joram, king of Israel, went out with Akhaziah, king of Judah, each in his chariot, and advanced to meet Jehu, and they met him at the farm of

22 Naboth the Jezreelite. And when Joram saw Jehu, he asked, "Is all peace, Jehu?"

But he answered, "How can there be peace while the whoredoms of your mother Aisabel, and her personings are so many?"

23 Then Joram turned his hand and fled, and exclaimed to Akhaziah, "It is a rebellion, Akhaziah."

24 Jehu, however, seized his bow and hit Joram between his arms, and the arrow passed through his heart, and he dropped down in the chariot.

Then he said to Bidkar, the 25 General of his guards, "Lift him up, and fling him out on the vineyard of Naboth the Jezreelite,—for remember when I and you were riding together after Akhab his father, the EVER-LIVING laid this burden upon him: 'As I saw the blood of 26 Naboth, and the blood of his sons, last night (says the LORD), I will repay it to you upon this very farm,' the EVER-LIVING declared. So now take, and fling him on to the spot, according to the word of the EVER-LIVING."

And Akhaziah, king of Judah, 27 saw it.

Then he fled towards the garden-house; but Jehu followed after him, and shouted, "Him also!"

They wounded him in his chariot at the ascent of the summer-house at Iblam; but he fled to Megido, and died there, and his officers carried 28 him in the chariot to Jerusalem, and buried him in the graves of his fathers, in the City of David.

(It was in the eleventh year of 29 Joram-ben-Akhab that Akhaziah had begun to reign over Judah.)

(B.C. 884.) **Death of Jezabel.**

But Aisabel heard of the coming of 30 Jehu towards Jezreel, so she painted her face, and adorned her head, and looked out of a window; and when 31 he came to the court she asked:—"Had Zinri peace who slew his Master?"

But he raised his face to the win- 32 dow and called out, "Who is on my side? Who?" When two or three eunuchs looked out to him; then he 33 shouted, "Throw her down!" So they threw her down, and her blood splashed the wall, and the horses who trampled upon her!

Then he entered, and ate and 34 drank, and afterwards said, "Pick up that damned woman, and bury her, for she is a king's daughter."

They therefore went to bury her, 35 but found nothing of her, except her skull, and feet, and the palms of her hands.

So they returned and reported it to 36 him, when he remarked, "It was the sentence of the EVER-LIVING, which He delivered by the means of His servant Elijah the Thishbite, saying, 'Upon the vineyard of Jezreel dogs shall eat the carcase of Aisabel!'

- 37 And the carcase of Aisabel shall become dung upon the surface of the ground of the farm of Jezreel, so that they cannot say, 'This was Aisabel!'"

(B.C. 884.) *Murder of Akhab's Sons at Shomeron.*

- 10 There were seventy sons of Akhab in Shomeron, therefore Jehu wrote letters and sent to Shomeron as if from the nobles of Jezreel, and the councillors and nobles of Akhab, to say:—

2 "When this letter comes to you, you possess the sons of your Prince, and chariots and horses, and a fortified city, and an arsenal, therefore choose the best and handsomest among the sons of your Prince, and set him on his father's throne, and fight for the House of your Prince."

4 But they were very much afraid and said, "Two kings could not stand against him, so we cannot resist him."

5 Therefore the governor of the palace, and the Governor of the city, and the Councillors, and the Guardians sent to Jehu to say, "We are your servants and we will do all you order us. You must make the best man in your own opinion king over us."

6 He consequently wrote a second letter to them to say, "If you are on my side, and will listen to my word, take the heads of those men, the sons of your Prince, and come to me at this time to-morrow at Jezreel."

The sons of the king were with the nobles of the city who had educated them.

7 When this letter came to them, they took the sons of the king and slaughtered the seventy persons, and put their heads in baskets, and sent

8 them to him at Jezreel, and a messenger came and reported to him, "They have brought the heads of the sons of the king." When he replied, "Put them in two heaps opposite the gate until morning."

9 When it was morning he went out, and stood and addressed the people, and said:—

'You are all honourable men! You know I conspired against my master and killed him? But who assailed all these? So you can learn now that not a word of the EVER-LIVING will fall to the earth of all that the EVER-LIVING spoke against the House of Akhab: but the EVER-LIVING will do

what He threatened by means of His servant Eliah."

Then Jehu executed the whole of 11 the nobles of the House of Akhab, in Jezreel, and all his great men, and all his friends, and his priests, until not a remnant was left.

(B.C. 884.) *Jehu advances against Shomeron, and Murders Akhaziah's Brothers on the Way.*

He afterwards arose and advanced 12 and marched to Shomeron. When he reached the Shepherds' shearing house, on the way, Jehu met the 13 brothers of Akhaziah king of Judah, and asked, "Who are you?" And they answered, "We are the brothers of Akhaziah, and we are descending to visit the king's son, and the sons of the nobles."

But he commanded, "Seize them 14 alive!" So they seized them alive, and slaughtered at the pit of the Shearing-house forty-two persons, and spared not a single one of them.

As he marched from there, he met 15 Jhonadab-ben-Rekab coming to meet him, and he addressed him, and asked, "Is your heart right with me, as my heart is with your heart?"

When Jhonadab replied, "It is."

"If it is, give me your hand."

So he gave his hand and mounted to him on the chariot, when he said, 16 "Go with me and see my zeal for the EVER-LIVING!" And he rode with him in the chariot.

When he reached Shomeron he 17 assailed all the Princes of Akhab in Shomeron, until he had destroyed them, according to the sentence of the EVER-LIVING that He pronounced by Eliah.

Jehu Receives and Slaughters the Priests of Baal.

Jehu afterwards assembled the 18 people and said to them:—

"Akhab served Baal a little—Jehu will serve him much! Therefore, 19 now, all you Preachers of Baal, all you servants of him, and all his priests, come to me, every man in his station, to make with me a big sacrifice to Baal! Everyone who is not in his station will offer an insult to Jehu."

But Jehu did it cunningly to destroy those servants of Baal. "Therefore," Jehu said, "proclaim an 20 Assembly to Baal!" They accordingly

21 proclaimed one, and Jehu sent through all Israel, and all the servants of Bal came—there was not a single one who did not come—and went to the Temple of Bal and filled the Temple of Bal all over. He then said to the Superintendent of the Wardrobe, "Bring out uniforms for all the ministers of Bal."

22 And he brought the uniforms out. Then Jehu and Jhonadab-ben-Rekab came to the Temple of Bal, and he said to the ministers of Bal, "Search and examine, for fear there should be among you any ministers of Jehovah; for I will expel all, except the ministers of Bal."

23 Then they entered and made sacrifices, and burnt-offerings; but Jehu had chosen for himself outside eighty men and said:—

"The man who allows one of these fellows, whom I have prepared for your hands, to escape, his life shall be for his!"

24 So when they had finished making the burnt-offering, Jehu commanded the infantry and their officers, "Advance! Charge! Let not a man come out!" Then the infantry and their officers charged with the sword, and went to the sanctuary of the Temple of Bal, and they brought out the columns of the Temple of Bal, and fired them, and threw down the Temple of Bal, and turned it into a dunghill to this day. Thus Jehu swept Bal from Israel.

(B.C. 884.) Jehu continues the Sins of Jerabam-ben-Nebat.

25 However, Jehu did not turn from the sins of Jerabam-ben-Nebat, who caused Israel to sin—from the worship of the calves of gold that were at Bethel and at Dan; consequently the EVER-LIVING said to Jehu:—

"Because you have done well and right in My sight, according to all that it was in My heart that you should do to the House of Akhab, four of your descendants shall sit upon the throne of Israel."

26 Jehu, however, did not continue to walk in the laws of the EVER-LIVING GOD of Israel with all his heart. He did not turn from the sins of Jerabam, who made Israel sin. In his days the EVER-LIVING lessened the boundaries of Israel, and Hazael conquered from them upon all the borders of Israel, from the Jordan eastward towards the

sun, all the country of Gilad, the Gadites, and Reubenites, and Manassites, from Aroar upon the river Arnon, with Gilad and Bashan.

The rest of the affairs of Jehu, and all that he did, and all his achievements, they are recorded in the history of the events of the times of the Kings of Israel.

When Jehu slept with his fathers they buried him in Shomeron, and Jehoahaz his son reigned in his place. The period that Jehu was King over Israel was twenty-eight years in Shomeron.

(B.C. 884.) Queen Athaliah of Israel Murders the Royal Family — except one Boy.

When Athaliah the mother of 11 Akhaziah saw that her son was dead, she arose and destroyed the whole of the Royal Family. Jhosheba, the 2 daughter of King Joram, however, sister of Akhaziah, took Joash the son of Akhaziah and stole him from among the children of the king who were being murdered, and nursed him in a secret chamber, and concealed him from the sight of Athaliah, so he was not killed. He was after- 3 wards hidden with her in the House of the EVER-LIVING for six years, while Athaliah reigned over the country.

Jhoiada the High Priest dethrones and kills Athaliah.

But in the seventh year Jhoiada 4 sent and invited the Captains of the Guards, and Infantry, and brought them to him in the House of the EVER-LIVING, and showed them the son of the king, and instructed them 5 saying, "This is what you must do three days hence. Come on the Sab- 6 bath and fix the Guards to guard the king's palace, and relieve the Guards at the gate, and dismiss the Officers at the first gate, and yourselves remain to guard the Temple from being entered. And let half of your troops 7 come every Sabbath, and stand as a guard to keep the Temple of the EVER-LIVING for the king, and form 8 yourselves around the king each with his arms in his hands, and if any refuses, let him be killed. You must also attend the king wherever he goes."

The Captains of the Companies 9 accordingly did all that Jhoiada the

- Priest commanded, and taking each his men, came on the Sabbath. When they arrived on the Sabbath, they came to Jhoiada the priest, and the priest gave to the Captains of the Companies the spears, and shields, which since the time of King David had been in the Temple of the EVER-LIVING, and the infantry were posted each with his arms in his hands at the right side of the Temple—and at the left side of the Temple—towards the altar—and towards the Royal Palace, all round. Then he brought out the son of the king, and put to him the Declaration, and the Constitution, and crowned him, and consecrated him, when they clapped hands and shouted, "Long live the King!"
- But Athaliah heard the shout of the troops and crowd, and went to the crowd in the Temple of the EVER-LIVING, and looked, and saw the king standing by on a platform like a judge, and the Captains and the Courtiers of the king, and many people of the country besides, who applauded with the Courtiers. Then Athaliah tore her robes and shouted "Treason! treason!" But Jhoiada the priest commanded the Captains of the Guards and Officers of the army, saying to them: "Take her out of the Temple to the colonnade, and bring her to death by the sword. But," said the Priest, "kill her not in the House of the EVER-LIVING."
- They consequently laid hands on her and brought her to the gangway of the cavalry barracks of the king, and killed her there.

(B.C. 878.) **Jhoash Crowned King of Judah.**

- Jhoiada next read the Covenant between the EVER-LIVING and the king, and the people, which was to be maintained by the people towards the EVER-LIVING, and between the King and the people.
- The Representatives of the country went afterwards to the Temple of Bal and threw down his altar, and smashed his image with delight, and killed Mattan the priest of Bal before his altar, and appointed a priest from the orders of the Temple of the EVER-LIVING.
- He then collected the Captains of the Guards, and the body-guard, and the Courtiers, and Representa-

tives of the country, and brought the king down from the Temple of the EVER-LIVING, and conducted him by way of the Infantry Gate to the Royal Palace, and set him upon the Royal throne. All the Representatives of the country rejoiced, and the City was content, when they had killed Athaliah by the sword at the Royal Palace.

Jhoash was seven years old when he 12 was crowned. In the seventh year of 2 Jehu, Jhoash began to reign, and reigned forty years in Jerusalem, and his mother's name was Zibah of Bersheba. Jhoash did right in the 3 sight of the EVER-LIVING, as Jhoiada the Priest taught him, except that he 4 did not overturn the Columns—the people still sacrificed and offered incense at the Columns.

(B.C. 876.) **Jhoash Orders a Repairing of the Temple.**

Jhoash also ordered the Priests, 5 "All the statutory money that is collected for the House of the EVER-LIVING; the money from the personal tax, money assessed for lives, or which is offered by any one freely, who comes to the Temple of the EVER-LIVING,—let the Priests take of 6 it themselves, each for his salary, but let them repair the dilapidations of the Temple, wherever they find it dilapidated."

(B.C. 856.) **The Priests Neglect their Duty to repair it.**

However, in the thirteenth year of 7 King Jhoash it was found the Priests had not repaired the dilapidations of the Temple. Consequently King 8 Jhoash summoned Jhoiada the High Priest, with the Priests, and asked them, "Why have you not repaired the dilapidations of the Temple? Cease further to appropriate the money as wages for yourselves, but pay for the dilapidations of the Temple." Therefore he prohibited 9 the Priests from collecting money from the people, because they did not repair the dilapidations of the Temple.

(B.C. 856.) **The Temple repaired under a Royal Commission.**

Consequently Jhoiada the Priest 10 prepared a box and cut a hole in its

- 11 lid, and placed it at the side of the Altar, at the right-hand entrance to
 12 the House of the EVER-LIVING, and the Priests on guard at the threshold put into it all the money brought to
 13 the Temple of the EVER-LIVING, for the builders, the stone masons, and workers in wood, and carved stones, to repair the dilapidations of the House of the EVER-LIVING, and for all that was brought to the Temple to
 14 repair it. But there were not made for the Temple of the EVER-LIVING silver dishes for the sacrifices, tongs, forks—any instruments of gold or instruments of silver—from the money that was brought to the House of the
 15 EVER-LIVING, but it was paid to those doing the work, and they repaired the House of the EVER-LIVING with it.
 16 The men also to whom was entrusted the money to pay for doing the work were not dishonest, for they did it
 17 faithfully. The money from offerings, and the money from fines for offences, was not brought into the Temple of the EVER-LIVING; it belonged to the Priests.

(B.C. 850.) Hazahal captures Gath and threatens Jerusalem.

- 18 At this time Hazahal King of Aram advanced against Gath to attack it, and captured it. Then Hazahal set his face to advance against Jerusalem,
 19 but Jhoash King of Judah took all the consecrations that Jhoshafat and Jhoram, and Akhaziah his ancestors, Kings of Judah, had consecrated, and his own consecrations, and the gold found in the treasury of the Temple of the EVER-LIVING, and the Royal Palace, and sent it to Hazahal, King of Aram, so he retreated from Jerusalem.

The Murder of Jhoash.

- 20 The rest of the affairs of Jhoash, and all he did, are written in the history of the events during the
 21 period of the kings of Judah. His ministers, however, arose and conspired and assailed Jhoash at Beth-mila in the vale of Sila, where Jozakar-ben-Shamath and Jhozaberen-Shamer, his ministers, assaulted him, and he was killed, and they buried him with his fathers, in the City of David, and Amatziah his son reigned in his stead.

(B.C. 856.) Jhoakhaz-ben-Jehu reigns over Israel.

In the twenty-third year of Joash son of Akhaziah, king of Judah, Jhoakhaz-ben-Jehu began to reign over Israel in Shomeron, for seventeen years. But he did wrong in the sight of the EVER-LIVING, and followed after the sin of Jerabam-ben-Nebai, who made Israel sin. He did not turn from it. Consequently the EVER-LIVING was angry with Israel, and He delivered it to the power of Hazahal, king of Aram, and to the power of Ben-hadad son of Hazahal, all their time.

(B.C. 856 to 849.) Israel drives out the Aramite Invaders.

Jhoakhaz afterwards turned to the EVER-LIVING, and He rescued him; for the EVER-LIVING pitied the distress of Israel. For the kings of Aram distressed them. Therefore the EVER-LIVING gave to Israel a relief, and they escaped from beneath the hand of Aram, and the children of Israel returned to their homes as formerly. However, they did not abandon the sins of the House of Jerabam with which Israel had gone to sin. The Shrine was also left in Shomeron.

No army was, however, left to Jhoakhaz except fifty cavalry, and ten chariots, and ten thousand infantry, for the king of Aram had destroyed them, and made them like dust to the tempest.

The remainder of the affairs of Jhoakhaz, and all he did, and his courage, are recorded in the history of the events of the kings of Israel.

(B.C. 839.)

When Jhoakhaz slept with his fathers they buried him in Shomeron, and Jhoash his son reigned after him.

Jhoash Reigns in Israel.

In the twenty-seventh year of Jhoash king of Judah, Jhoash son of Jhoakhaz began to reign over Israel in Shomeron, for sixteen years. But he did wrong in the sight of the EVER-LIVING. He turned not from the sin of Jerabam-ben-Nebai, which he caused Israel to sin. He followed it.

(B.C. 825.)

As to the other affairs of Jhoash, and all that he did, and his courage

—how he fought with Amatziah king of Judah—they are recorded in the history of events during the period of the kings of Israel. Then Jhoash slept with his fathers, and Jarabam sat on his throne, and he buried Jhoash in Shomeron with the kings of Israel.

(B.C. 839.) *Elisha's Illness and Death, and Promise to Jhoash.*

14 When Alisha was ill with the illness that was his death, Jhoash king of Israel visited him, and wept before him, and exclaimed, "My father! My father! The chariot of Israel and its horses!"

15 Then Alisha said to him, "Take a bow and arrows."

So he took a bow and arrows.

He next said to the king of Israel,

16 "Draw the bow with your hands."

And he drew the bow with his hands, and Alisha put his hands on the hands of the king and said,

17 "Open the window towards the east."

So he opened it.

Then Alisha said, "Shoot."

And he shot.

When he exclaimed, "An arrow of deliverance from the EVER-LIVING, and an arrow of deliverance against

Aram! For you shall defeat Aram with a crash to destruction." Then

18 he added, "Take your arrows."

And he took.

Then he said to the king of Israel,

19 "Shoot at the ground!"

So he shot three times, then stopped.

20 And the MAN of GOD was angry, and exclaimed to him, "You should have shot five or six times, then you would have defeated Aram to destruction; but now you have only defeated Aram three times."

(B.C. 838.)

21 Thus Alisha died, and they buried him when the raiders from Moab were coming into the country, at the fall of the year. They were burying another man also, but when they saw the raiders they threw the man into the grave of Alisha, and ran away. When, however, the man touched the corpse of Alisha, he arose on his feet.

(B.C. 839.) *The Ruin of Israel arrested by Jhoash.*

22 Hazahal, king of Aram, then oppressed Israel all the days of Jhoash, 23 but afterwards the EVER-LIVING

pities them and showed mercy, and turned towards them, because of His Covenant with Abraham, Isaac, and Jacob, and did not desire to desolate them, nor to throw them from His presence at that time. Therefore 24 Hazahal king of Aram died, and Ben-hadad his son reigned after him. Then Jhoash turned upon Ben-hadad, 25

(About B.C. 836.)

and took the cities from the hand of Ben-hadad, the son of Hazahal, which he had taken from the possession of his father Jhoakhar—Jhoash defeated him in battle three times, and recovered the towns to Israel.

(B.C. 839.) *Reign of Amatziah over Judah.*

In the second year of Jhoash king 1 of Israel, Amatziah-ben-Jhoash began to reign in Judah. He was twenty- 2 five years old at his coronation, and was king in Jerusalem for twenty-nine years, and his mother's name was Jhoadin, of Jerusalem; and he 3 did right in the sight of the EVER-LIVING. Not, however, like his ancestor David, but exactly as his father Jhoash did. Yet he did not take away 4 the Columns—the people still offered sacrifice and incense at the Columns.

(B.C. 838.) *Amatziah executes his Father's Murderers.*

When he had fixed himself firmly 5 in possession of the kingship, he executed those ministers of his father who had killed the king his father. But he did not kill the sons of the 6 murderers, because it is written in the law of Moses that the EVER-LIVING commanded, saying, "You shall not kill the parents on account of their children; and you shall not kill the children on account of their parents; a man shall only be killed for his own crime."

He defeated ten thousand of Edom 7 and the Amalekites, and seized Sela by war, and called its name Jakthal to this day.

(B.C. 827.) *Amatziah Challenges Jhoash to War.*

Then Amatziah sent Ambassadors 8 to Jhoash-ben-Jhoakhar—the descendant of Jehu, king of Israel, to say, "Come, let us see faces!"

(B.C. 826.) **Jhoash replies by an Insulting Fable.**

- 9 But Jhoash king of Israel sent to Amatziah king of Judah to say, "A bramble in Lebanon once sent to the cedar of Lebanon to say, 'Give your daughter to my son as a wife!' Then a wild beast that was in Lebanon passed and trod down the bramble!"
- 10 You have defeated Edom, and so your heart rises in pride! But go home! Why should you excite trouble, and fall yourself, and all Judah with you?"

(B.C. 826.) **Jhoash of Israel Captures Jerusalem.**

- 11 Amatziah would not listen, however, but advanced against Jhoash king of Israel, and they saw each other's faces, he and Amatziah king of Judah, at
- 12 Bethshemsh, which is in Judah, where Judah was routed before Israel and
- 13 everyone fled to his house. And Amatziah - ben - Jhoash - ben - Abaziah, king of Judah, was also captured by Jhoash king of Israel at Bethshemsh, who then advanced to Jerusalem and broke down the wall of Jerusalem from the Gate of Ephraim to the corner gate,—four hundred cubits.
- 14 He also took all the gold and silver, and the furniture that he found in the Temple of the EVER-LIVING, or that was found in the Royal Palace, and his children for hostages. Then he returned to Shomeron.
- 15 For the other affairs of Jhoash, what he did, and his achievements, and how he fought with Amatziah, king of Judah, they are related in the history of events during the times of the
- 16 Kings of Judah. When Jhoash slept with his fathers, he was buried in Shomeron with the Kings of Israel, and Jerabam his son reigned after him.

(B.C. 810.) **Amatziah of Judah Murdered.**

- 17 Amatziah - ben - Joash, however, reigned over Judah after the death of Jhoash - ben - Ahaziah king of Israel for
- 18 fifteen years. But the other affairs of Amatziah are written in the history of events in the period of the Kings
- 19 of Judah. When they conspired against him in Jerusalem he fled to Lakish. But they sent after him to Lakish and murdered him there.
- 20 They, however, carried him with the

horseman to Jerusalem and buried him with his fathers in the City of David.

(B.C. 810.) **Azariah Reigns over Judah.**

The people of Judah took Azariah, 21 who was ten years old, and crowned him in place of his father Amatziah. He built Ailath and restored it to 22 Judah. The king afterwards slept with his fathers.

(B.C. 825.) **Jerabam-ben-Joash Reigns over Israel.**

In the fifteenth year of Amatziah-ben-Jhoash, king of Judah, Jerabam-ben-Jhoash, king of Israel, began to reign in Shomeron for forty-one years. But he did wrong in the sight of the 24 EVER-LIVING. He turned not from any of the sins of Jerabam-ben-Nebat, who caused the sin of Israel. He restored the boundaries of Israel from Khamath to the Sea of the Desert, according to the promise of the 25 EVER-LIVING GOD of Israel, which He promised by means of Jonah-ben-Amathai, the Preacher, who came from Gath-Khefer. For the EVER- 26 LIVING pitied the immeasurable miseries of Israel both without and within, when there was no ease for Israel. The EVER-LIVING had not 27 yet decided to blot the name of Israel from beneath the heavens, therefore He rescued it by the hand of Jerabam-ben-Joash.

For the other affairs of Jerabam, 28 and all that he did, how he warred, and how he recaptured Damascus and Khamath of Judah to Israel, they are recorded in the history of events of the days of the kings of Israel. Then 29 Jerabam slept with his fathers—with the kings of Israel—and Zakariah his son reigned after him.

(B.C. 810.) **Azariah Reigns in Judah.**

In the seventeenth year of Jerabam 15 king of Israel, Azariah-ben-Amatziah, king of Judah, began to reign. He 2 was sixteen years old at his coronation, and reigned fifty-two years in Jerusalem, and his mother's name was Jekaliah of Jerusalem; and he did 3 right in the eyes of the EVER-LIVING, as Amatziah his father did. Yet he 4 did not throw down the Columns,—the people still sacrificed and offered

- 5 incense at the Columns. The EVER-LIVING, however, afflicted the king, and he became a leper towards the time of his death, and resided in a separate house, and Jotham the son of the king was Chief-Justice for the public.
- 6 For the other affairs of Azeriah, they are related in the history of events during the days of the kings of Judah.
- 7 When Azeriah slept with his fathers, they buried him with his ancestors in the City of David, and Jotham his son succeeded him as king.

(About B.C. 773.) **Zakeriah-ben-Jerabam Reigns over Israel.**

- 8 In the thirty-eighth year of Azeriah king of Judah, Zakeriah-ben-Jerabam began to reign over Israel, in Shomeron, for six months. But he did wrong in the sight of the EVER-LIVING, as his fathers did;—he turned not from the sins of Jerabam-ben-Nebath, who caused the sin of Israel. Shalum-ben-Jabsh, however, conspired against him, and assailed him in public, and killed him, and reigned in his place.
- 11 But the rest of the affairs of Zakeriah are recorded in the history of events during the period of the kings of Israel.
- 12 He completed the promise of the EVER-LIVING, which He promised to Jehu, saying, "Four of your descendants shall sit upon the throne of Israel,"—and it was so.

(B.C. 772.) **Shalum-ben-Jabsh Reigns in Israel a Month, and is Murdered.**

- 13 Shalum-ben-Jabsh began to reign in the thirty-ninth year of Azeriah king of Judah, and he reigned a month in Shomeron, when Menakham-ben-Gadi, of Thirtzah, came to Shomeron, and attacked Shalum-ben-Jabsh, in Shomeron, and killed him, and reigned instead of him.
- 15 As to the other affairs of Shalum, and his conspiracy that he conspired—they are recorded in the history of events in the days of the kings of Israel.

(B.C. 771.) **The Brutality of Menakham, the Revolutionist.**

- 16 Menakham afterwards assailed Thirtzah, and all who were in it, and its suburbs, and Thirtzah, because they did not surrender, and murdered

all the women with child by ripping them up.

In the thirty-ninth year of Azeriah 17 king of Judah, Menakham-ben-Gadi began to reign over Israel in Shomeron. But he did evil in the sight of 18 the EVER-LIVING. He turned not from the sins of Jerabam-ben-Nebath, who caused the sin of Israel, all his time.

(B.C. 771.) **Pul, King of Ashur, Invades Israel.**

Pul, king of Ashur, advanced against 19 the country, but Menakham gave to Pul a thousand talents of silver to be his ally, to secure the kingship in his hands. Menakham collected the 20 money from Israel, and from the Officers of the army to give to the king of Ashur—fifty silver shekels from each person—so the king of Ashur retreated and did not remain in the country.

As to the other affairs of Menakham, 21 and all that he did, they are related in the history of events of the days of the kings of Israel. When Menakham 22 slept with his fathers, Pekahiah his son reigned after him.

(B.C. 761.) **Reign of Pekahiah-ben-Menakham.**

In the fiftieth year of Azariah, king 23 of Judah, Pekahiah-ben-Menakham began to reign in Shomeron. But he 24 did wrong in the eyes of the EVER-LIVING. He did not turn from the sins of Jerabam-ben-Nebath, who caused the sin of Israel; and Pekah- 25 ben-Remaliah his general conspired against him, and assailed him at Shomeron, in the Royal Palace, with Argob, and Ariah, and fifty other men, from the people of Gilead, and reigned in his place.

The other affairs of Pekahiah, and 26 all that he did, are recorded in the history of events during the period of the kings of Israel.

(B.C. 759.) **Pekah-ben-Remaliah seizes the Throne of Israel.**

In the fifty-second year of Azeriah 27 king of Judah, Pekah-ben-Remaliah began to reign over Israel for twenty years. But he did evil in the sight of 28 the EVER-LIVING. He did not turn from the sins of Jerabam-ben-Nebath, who caused the sin of Israel.

(B.C. 740.) **Thiglath-Pilazer, of Ashur, seizes all North-West Israel.**

- 29 In the time of Pekah, king of Israel, Thiglath-Pilazer, king of Ashur, came and seized Aion and the meadows of Beth-Makah, and Janokh, and Kadish, and Khatzur, and Gilad, and Galilee, with all the country of Naphtali, and removed them to Ashur.

Hosha-ben-Alah Murders Pekah and Reigns.

- 30 Then Hosha-ben-Alah conspired against Pekah-ben-Remaliah, and assailed and murdered him, and reigned in his place, in the twentieth year of Jotham-ben-Aziah.¹

(B.C. 739.)

- 31 As to the other affairs of Pekah, and all that he did, they are related in the history of the events of the times of the kings of Israel.

(B.C. 758.) **Reign of Jotham-ben-Azariah over Judah.**

- 32 In the second year of Pekah-ben-Remaliah, king of Israel, Jotham-ben-Aziah, king of Judah, began to reign. He was fifteen years old at his coronation, and he reigned sixteen years in Jerusalem, and his mother's name was Hosha the daughter of Zadok. And he did right in the eyes of the EVER-LIVING, in everything as his father Azariah had done,
35 However, he did not overturn the Columns; the people still sacrificed and offered incense at the Columns. He built the High Gate at the House
36 of the EVER-LIVING. But the rest of the affairs of Jotham, and all that he did, are written of in the history of events during the period of the kings of Judah.

(B.C. 742.) **Retzin, King of Aram, assails Judah.**

- 37 At this period the EVER-LIVING began to send to Judah, Retzin, king of Aram, and Pekah-ben-Remaliah.

¹ Several years of civil war followed the murder of Pekah, of which no details are given, as proved by Ch. 17, v. 1, which indicates some nine or ten years of anarchy between the murder and succession of Hosha.—F. F.

When Jotham slept with his fathers³⁸ he was buried with his fathers in the City of David, and Ahaz his son succeeded him.

(B.C. 742.) **Ahaz-ben-Jotham Reigns in Judah.**

In the seventeenth year of Pekah-ben-Remaliah, Ahaz-ben-Jotham, king of Judah, began to reign. He was twelve years old at his coronation, and reigned sixteen years in Jerusalem, but did not do right in the sight of the EVER-LIVING GOD like David his ancestor. He followed the path of the kings of Israel, and even passed his children through the fire, like the foul heathen whom the EVER-LIVING drove before the face of the children of Israel. He also sacrificed and offered incense at the Columns, and upon the hills, and under every leafy tree. Consequently Retzin, king of Aram, came, and Pekah-ben-Remaliah, king of Israel, against Jerusalem to war, and besieged Ahaz—but were not able to succeed.

(B.C. 740.) **Alliance between Ahaz and the King of Ashur.**

But at that time Retzin re-captured 6 Ailath to Aram, and drove the Jews out of Ailath, and brought Aramites to Ailath and settled them there to this day. Ahaz consequently sent Ambassadors to Thiglath-Pilazer, king of Ashur, to say, "I am your slave and son! Come and save me from the hand of the king of Aram, and from the hand of the king of Israel, who have risen up against me." He also took the silver and gold found in the Temple of the EVER-LIVING, and in the treasuries of the Royal Palace, and sent to the king of Ashur as a present. The king of Ashur consequently listened to him. So the king of Ashur advanced against Damascus and captured it, and transported to Kirah, and killed Retzin.

(B.C. 739.) **Ahaz makes a Heathen Altar.**

King Ahaz went to meet Thiglath-Pilazer, king of Ashur, at Damask, where he saw the altar that was in Damask. The king consequently sent to Uriah the priest a drawing of that altar, and the building of it, with

- 11 all its formation; and Uriah the priest built an altar exactly like what the king sent to him from Damask. Uriah the Priest made it against the return of king Ahaz from Damask.
- 12 When the king returned from Damask, and saw the altar, the king approached to the altar, and offered sacrifice upon it, and put incense on the burnt-offering, with its bread, and poured the drink-offering; and sprinkled the blood of the thank-offerings, which
- 14 he made upon the altar; for he had removed the brazen altar that was before the EVER-LIVING from the front of the house, between his altar and the Temple of the EVER-LIVING, and placed it at the north side of his altar. For the king had ordered Uriah the priest saying, "Burn incense upon this Grand Altar with the Morning Sacrifice, with the food-offering in the evening, and burnt-offering of the king, and its food-offering, and the burnt-offering for all the people of the country, and their food-offerings, and their drink-offerings, and all the blood-offerings, and all the blood of sacrifice sprinkled upon it,—but the brazen Altar shall be for me in the morning."

(B.C. 738.) **King Ahaz and Uriah the Priest desecrate the Temple.**

- 16 Uriah the priest consequently did exactly as he was ordered by King Ahaz, who also broke down the guard of the bases, and removed from them the baths, and took down the sea from the oxen of brass which were under it, and placed it upon blocks of stone.
- 18 And the intervening screen which was built between the Temple and the royal entrance to the Court that surrounded the House of the EVER-LIVING, he removed for the sake of the king of Ashur.

(B.C. 726.)

- 19 The other things that Ahaz did are related in the history of events in the
- 20 period of the kings of Judah. When Ahaz slept with his fathers he was buried with his ancestors in the City of David, and Hezekiah his son succeeded him.

(B.C. 730.) **Reign of Hoshea-ben-
Alah over Israel.**

- 17 In the twelfth year of Ahaz, king of Judah, Hoshea-ben-Alah began to reign in Shomeron over Israel for

nine years.¹ But he did wrong in the eyes of the EVER-LIVING, yet not like the kings of Israel who were before him.

(B.C. 730.) **Shalmanazer Conquers
Israel.**

Shalmanazer, king of Ashur, advanced against him, and Hoshea became his subject, and paid him tribute. However, the king of Ashur discovered Hoshea was conspiring when he sent Ambassadors to Sua, king of Egypt, and did not send up the yearly tribute to the king of Ashur. The king of Ashur consequently deposed and confined him in a fortress. The king of Ashur also invaded the whole country, and ravaged it for three years. In the seventh year of Hoshea, the king of Ashur captured Shomeron and transported Israel to Ashur, and settled them in Khalakh,² and adjoining the river Gozan, and the cities of the Medes.

**Reflections upon the Causes of the
Fall of Israel.³**

It was because the children of 7 Israel, with the kings they made, sinned against their EVER-LIVING GOD—Who had brought them up from the land of the Mitzeraim, from under the hand of Pharaoh, king of the Mitzeraim—and revered foreign gods, and walked in the customs of 8 the heathen whom the EVER-LIVING

¹ Nine or ten years of anarchy had preceded.—F. F.

² "Khalakh," now the province of Azerbaijan, in Persia, a name which means "The Land of Fire," as does the Hebrew name Khalakh, upon the river still called Gozan, in Persia, which falls into the south-west of the Caspian Sea. It now forms part of the Russian district of bakm.—F. F.

³ The reflective, or philosophic, passage of Ch. 17, from v. 7 to v. 40, explains the object of Isaiah's masterly epitome of the history of Israel, to show that any governing class who cut themselves from the ancestral religion of the mass of the nation and its traditions, inevitably ends in destroying its social organization and national life, and that any constitution not founded upon a sacred idea and principle of religious duty only runs a short and disastrous career to destruction; the religion of a people being the soul of the State, without which it goes to death and corruption, exactly as an individual does if deprived of vital air. This is a principle or law of universal statesmanship taught by all history, and never violated with impunity.—F. F.

drove out before the children of Israel. The children of Israel also sinned in other things, not being accordant with their EVER-LIVING GOD, and built Columns for themselves in all their cities, with Observatory-towers in the fortified cities. And they set up Pillars for themselves, and Shrines upon every hill-top, and under every leafy tree. They also burnt incense at all the Columns like the heathen, to provoke the EVER-LIVING; and served idols, although the EVER-LIVING said to them,—"You shall not make any such things." Yet the EVER-LIVING had warned Israel and Judah by means of His Preachers, and every Prophet, saying, "Turn from your evil paths, and keep My Commandments and Institutions, according to the perfect laws that I ordained for your ancestors, and that I sent to you by the hands of My servants the Preachers." They did not, however, listen, but stiffened their necks like the necks of their fathers, who were not faithful to their EVER-LIVING GOD. And abandoned His Institutions and His Covenant, which He made with their forefathers, and the Evidences that He showed them, and went after Imaginations and worshipped Fancies, and followed the heathen around them, of whom the EVER-LIVING commanded, "You shall not do like them." Thus they abandoned the whole of the Commands of their EVER-LIVING GOD, and made two metal Calves, and Shrines, and bowed down to all the host of the skies, and served Baal; and passed their sons and daughters through the fire, and practised Divination, and worshipped snakes, and sold themselves to do evil in the sight of the EVER-LIVING and provoked Him. Consequently the EVER-LIVING was very angry with Israel, and turned them from His presence, reserving none except the tribe of Judah alone. Judah, also, did not regard the Commands of their EVER-LIVING GOD, but followed the same customs as Israel. Therefore the EVER-LIVING rejected all the race of Israel, and reduced them, and gave them to the power of the plunderers, until He sent them from His presence. For He tore Israel from off the House of David, and they crowned Jerabam-ben-Nebat, and Jerabam led Israel

from following the EVER-LIVING, and caused them to sin the GREAT SIN. So the children of Israel went into 22 all the sin that Jerabam practised. They never turned from it, until the 23 EVER-LIVING turned Israel from His presence, as He threatened by the means of all His servants the Preachers,—and rolled Israel from its land to Ashur (to this day¹).

(B.C. 678.) Samaria Colonized by Pagans.

Then the king of Ashur brought 24 people from Babel, and from Kuth, and from Awa, and from Khamath, and from Sefarvaim, and settled them in the cities of Shomeron, and they colonized its towns. But it resulted 25 that the new comers who were settled there did not reverence the EVER-LIVING, so the EVER-LIVING sent lions upon them who killed them. Consequently they reported to the 26 king of Ashur, saying, "The nations you have deported and settled in the towns of Shomeron do not know the decrees of the GOD of the country, so He has sent lions to them, who kill them, because they have no knowledge of the decrees of the GOD of the country."

Consequently the king of Ashur 27 said, "Send there some of the priests whom I have transported from there, and let them go and reside there, and teach them the decrees of the GOD of the country."

Therefore some of the priests who 28 had been transported from Shomeron returned to Bethel, and taught them how to worship the EVER-LIVING.

But they, nation by nation, also 29 made their own gods, and fixed them in the Houses of Columns which the Shomerites had constructed, nation by nation, in their towns where they resided. Thus the people of Babel 30 made Booths for Girls; the people of Kuth made Nergal; the people of Khamath made Ashima, and the 31 Avites made Nibkaz and Tharthak; and the Sefarvites burnt their sons in fire to Adramalek and Agmalek, gods of the Sefarvites. Yet they 32

¹ The last clause, "To this day," is the inserted note of some old editor, probably Ezra or Nehemiah, after the return from Babylon, and not a part of Isaiah's work.—F. F.

worshipped the EVER-LIVING, but made for themselves priests from the mass of the priests of the Columns, and also made for themselves temples of Columns. They worshipped the EVER-LIVING, and the gods they were serving according to the customs of the nation from whence they were transported.¹

(B.C. 726.) *The Prosperous Reign of Hezekiah over Judah.*

- 18 It was in the third year of Hoshea-ben-Alah, king of Israel, that Hezekiah-ben-Ahaz began to reign in Judah.
 2 He was fifteen years old at his coronation, and he reigned twenty-nine years in Jerusalem, and his mother's name was Abi, the daughter of Zakeriah. He did right in the sight of the EVER-LIVING, exactly as his ancestor David did. He threw down the Columns, and smashed the Pillars, and cut down the Shrines, and broke up the Brazen Serpent which Moses had made—for until this period the children of Israel offered incense to it—but he called it

¹ The passages from v. 34 to the end of v. 40 are clearly a subsequent editorial comment of a transcriber, not part of the work of Isaiah, made perhaps by Nehemiah, and only reflect the thoughts of Isaiah which he had copied out. I, therefore, place them at the foot of the page.—F. F.

- 34 To this day they use their former customs. They both worship the EVER-LIVING, and practise according to their own Institutions, and according to their usages, and according to the law and commands which the EVER-LIVING commanded to the sons of Jacob, who bears the name of Israel, with whom the EVER-LIVING made a Covenant, and commanded them saying, "You shall not worship other gods, nor bow down to them, nor serve them, nor sacrifice to them, but only to the EVER-LIVING Who brought you up from the land of the Mitzeraim with great power, and a directing arm; worship Him, and bow to Him, and sacrifice to Him! And the Institutions, and the Decrees, and the Laws, and the Commands, which He wrote for you guard and practise for all times; and worship no other gods. Worship the EVER-LIVING God alone, and He will deliver you from the hand of your enemies."
 40 They, however, would not listen, except they also practised their former customs. Thus these heathen worshipped the EVER-LIVING, yet were serving their idols. Their sons and their grandsons do as their fathers practised to this day.

"Old brass!" He adhered to the 5 EVER-LIVING GOD of Israel.¹

He never turned from following Him, and regarded the Commands that the EVER-LIVING commanded to Moses; so the EVER-LIVING was with him wherever he went. He acted wisely and revolted from the king of Ashur, and served him not. He conquered the Philistines in Gaza and its district, from the fortress of Migdol to the city of Mitzrah.

But in the fourth year of King 9 Hezekiah, which was the seventh of Hoshea-ben-Alah, king of Israel, Shalmanazer, king of Ashur, advanced to Shomeron, and besieged it, and captured it at the end of three years; in the seventh year of Hezekiah, which was the tenth year of Hoshea, king of Israel, he captured Shomeron.² Then the king of Ashur transported Israel to Ashur, and planted them in Khalakh, and in the district of the river Gozan, and the cities of the Medes,³ because they would not listen to the voice of their EVER-LIVING GOD, but transgressed the Covenant, the whole of which had been commanded to Moses, the servant of the EVER-LIVING. But they would not listen, nor obey.

(B.C. 713.) *Senakherib Invades Judah.*

In the fourteenth year of King 15 Hezekiah, Senakherib king of Ashur advanced against all the fortified cities of Judah, and seized them. Consequently Hezekiah, king of Judah, 14 sent to the king of Ashur at Lakish to say, "I have done wrong! Return from me, and what you impose upon me, I will pay." So the king of Ashur laid upon Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah 19 paid him all the silver found in the

¹ The following clause in v. 5, ch. 18, is an editorial comment. Therefore I put it at the page foot:—

And after him there was none like him among all the kings of Judah, or who were before him, who struck to the EVER-LIVING.—F. F.

² The enumeration of the years as they stand in the Hebrew and A. V. texts are evidently a transcriber's error. These should read "7th and 10th," not "6th and 7th" as the A. V. has them.—F. F.

³ Now Azerbaijan and Baku, on the south-west of the Caspian Sea.—F. F.

House of the EVER-LIVING, and in the treasuries of the Royal Palace.

- 16 At the same time Hezekiah stripped it from the doors of the Temple of the EVER-LIVING, and the door-posts which Hezekiah, king of Judah, had plated, and gave it to the king of Ashur.

(B.C. 710.) **Senakherib breaks his Treaty and Attacks Jerusalem.**

- 17 Yet the king of Ashur sent Tharthan, and Rab-saris, and Rabshakah, from Lakish to king Hezekiah, with a powerful army to Jerusalem, and they advanced and arrived at Jerusalem, and on arrival stationed themselves at the ascent of the High Reservoir, which is by the highway of the Potters' field.

(B.C. 710.)

- 18 From there they called for the king, and he sent out to them Aliakim-ben-Hilkiah, who was Superintendent of the Palace, and Shebna, the Secretary, and Joakh-ben-Asaf, the Recorder, and Rabshakah said to them:

Rabshakah's Insulting Speech.

"Say to Hezekiah: The Great King, the king of Ashur, asks this: 'What is the Protector upon whom you rely?' You say—but they are empty words—'I have genius and strength for the war!'"

- "On whom did you rely when you revolted from me? Look, now!—you trusted yourself upon that broken reed—upon Mitzer!—upon which if a man leans it runs into his hand and pierces it! Such is Pharoh, king of the Mitzraim, to all who trust upon him! But if you reply to me, 'We trust on our EVER-LIVING GOD': is not that He whose Columns and whose Altars Hezekiah has thrown down,—and ordered Judah and Jerusalem to bow towards the Altar of Jerusalem?"
- 23 But, however, come over, I say, to my Master, the king of Ashur, and I will give you two thousand horses;—if you are able to put riders upon them for yourself! So how can you turn back the face of one of the last of my Master's captains, and trust yourself to Mitzer for chariots and horsemen? However, have I advanced against this place without an order from the EVER-LIVING to

destroy it? The EVER-LIVING said to me, 'Invade that country and devastate it!'"

(Here Aliakim-ben-Hilkiah, and 26 Shebna, and Joakh said to Rabshakah, "Speak to your servants, we beg, in Aramith, for we understand it, and do not speak to us in Hebrew, in the hearing of the soldiers on the wall.")

But Rabshakah replied to them:— 27

"Did my Master send me to speak to your Master, or to YOU, the things that I am saying? Was it not to the men on the wall,—who eat their own dung and drink their own piss with you?"

(Then Rabshakah stood up and 28 shouted with a loud voice in Hebrew, and spoke, and said:—)

"Listen to the words of the Great King—the King of Ashur! Thus 29 says the King: 'Let not Hezekiah mislead you, for he is not able to deliver you from my hand! And let 30 not Hezekiah himself trust on the EVER-LIVING, saying, "The EVER-LIVING will deliver, and not give this city to the hand of the king of Ashur!"' Listen not to Hezekiah! 31 —for the king of Ashur says this: 'Make a treaty with me, and come out to me, and let everyone eat of his own grapes, and everyone his own figs, and everyone drink water from his own well, until I come and take 32 you to a land like your own land,—a land of corn and wine,—a land of bread and vineyards—a land of olives, oil, and honey,—where you can live, and not die,—and listen not to Hezekiah, who deceives you by saying, "The LORD will deliver us!"'

"Have the gods of the nations 33 delivered any one of their countries from the hand of the king of Ashur? Where are the gods of Khamath 34 and Arfad? Where are the gods of 35 Sefarvaim, Ima, and Avah? Who delivered Shomeron from my hand?"

(The people, however, were silent, 36 and did not answer him a word, for the king's command was to give him no reply.)

Then Aliakim-ben-Hilkiah, Super- 37 intendent of the Palace, and Shebna the Secretary, and Joakh-ben-Asaf, the Recorder, returned to Hezekiah with their clothes torn, and reported to him the speech of Rabshakah; and when Hezekiah heard it, he tore 18 his robes, and put on sackcloth, and

went to the house of the EVER-LIVING.

(B.C. 710.) **Isaiah-ben-Amoz Consulted.**

- 2 He also sent Aliakim, Superintendent of the Palace, and Shebna the Secretary, and the Chief Priests with them to Isaiah the Preacher, and son of Amoz, and they said to him:—

3 "The King says this: 'It is a time of distress, and reproach, and derision, to-day,—for the children have come to the birth, and there is not strength to bear them! Has not your EVER-LIVING GOD heard all the utterances of Rabshakah, whom the king of Ashur, his master, has sent to insult the GOD of LIFE, and abuse Him, with the speeches your EVER-LIVING GOD has heard? So raise a prayer for the remnant remaining.'"

- 5 Thus the ministers of King Hezekiah related to Isaiah, and Isaiah replied to them:—

Isaiah's Reply to Rabshakah.

- 6 "You can say to your king, 'The EVER-LIVING says this: "Fear not for the words you have heard spoken, with which the officers of the king of Ashur have reviled Me. I will send a wind upon him, and he shall hear its report, and return to his own country, and fall by the sword in his own land.'"

Rabshakah Retreats from Jerusalem.

- 8 Rabshakah consequently retreated, and met his king besieging Libnah, for he heard he had marched from Lakish, because he had heard a report about Thirakhah, king of Kush, saying that "He was coming to make war on him;" therefore he retreated. However, he sent messengers to
- 10 Hezekiah to threaten: "Say this to Hezekiah, king of Judah, 'Do not exalt your GOD on Whom you trust, saying, 'He will not give Jerusalem to the hands of the king of Ashur.'"
- 11 Reflect how you have heard what the kings of Ashur have done to all the countries they devoted to conquest
- 12 —so shall you escape? Did the gods of the Nations deliver those who worshipped them from my forefathers? Gozan? and Kharan? or the children of Aden, who were in Thalassar?
- 13 Where is the king of Khamath? and the king of Arfad? and the king of

the Cities of the Sefarvaim? Ina. or Avah?"

Hezekiah, however, took the letter 14 from the hands of the Ambassadors and read it. Then he went up to the House of the EVER-LIVING, where Hezekiah spread it before the SUPREME.

(B.C. 710.) **Hezekiah's Prayer.**

Hezekiah also prayed before the 15 EVER-LIVING, and said:—

"EVER-LIVING GOD of Israel! You, seated among the Kerubim, are GOD alone of all the kingdoms of the earth. You made the Heavens, and the Earth. ETERNAL-LIFE! incline 16 your ears and listen; open your eyes, EVER-LIVING, and see; and hear the 17 words of Senakerib, which he has sent to insult the GOD of LIFE! Truly, LORD, the kings of Ashur have destroyed nations, and their countries; and flung their gods into 18 the fire. For they were not gods, but only the product of human hands,—of wood and stone. But You, our 19 EVER-LIVING GOD, can certainly save us from his hand, when all the kingdoms of the world will know that You are the LIVING GOD;—and You alone."

Isaiah-ben-Amoz also sent to 20 Hezekiah to say:—

(B.C. 710.)

"Thus says the LIVING GOD of Israel, 'When you prayed to Me about Senakerib, king of Ashur, I heard you.' This is the reply that the EVER-LIVING gives to him:—

GOD's Reply to His Rebiler.

"At you the Virgin Daughter of 21 Zion laughs,
Jerusalem's Daughter shakes her head!
Against whom is your libellous 22 insult?
Against whom do you raise your voice,
And lift up your insolent eyes?—
Against the Holy of Israel.
By your Ambassador's hand 23
You have insulted My Prince!

"You said, 'I will ride in my chariot over the hill tops;
Over Lebanon stride, and fell his tall cedars,
And beautiful pines,
And lodge at the side of the forest of Karmel!

- 24 I have dug and have drunk of the sparkling waters,
And have dried with my sole all the moats of the Forts!
- 25 "Have you not heard from afar, of My actions aforetime?
How I planned to make great cities desolate heaps,
Made them weak to your hand, and their people like field grass,
26 And green weeds on a roof scorched before they are grown?
27 All your campings, and march, and advancing I knew,—
And your rage against Me;—yes, your fury at Me,—
And your roaring has come to My ears!
- 28 So My hook I will put in your nose, and My bit in your jaws,
And by the way that you came, lead you back!
- 29 "For your proof, eat the self-sown this year,—and next year the same!—
And the third, sow, and reap, dress the vines, and eat fruits;—
30 For Judah's House shall grow up from its fragments;
31 Branches spring from the root, and bear fruit up aloft;—
From Jerusalem fragments shall go, and escape from Mount Zion,—
The power of the LORD will do this.
- 32 "Ashur's king shall not come to this town, says the LORD,
Nor shoot there an arrow, nor lift up a shield,
Nor heap up a rampart against it!
33 By the way he advanced, by that way he shall go,
And not come to this city, the LORD has declared,—
34 I shield it, and save it, because of Myself,
And David the Servant to ME."

(B.C. 710.) **Plague destroys Rab-shakah's Army.**

- 35 And it occurred that in the same night a Messenger from the EVER-LIVING came and struck in the camp of Ashur a hundred and seventy-five thousand! When they awoke in the morning they found all these dead
36 corpses. Then Senakerib king of Ashur, struck tents, marched, and
37 returned to Nineveh, where, when praying in the House of Nisrok his

god, Adramelek and Shartzar, his sons, assailed him with the sword, and escaped to the district of Ararat, and Aserhaddon his son reigned after him.

(B.C. 713.) **Hezekiah's Illness.**

About this time Hezekiah had a 20 serious sickness, so Isaiah came to him and said, "Thus says the EVER-LIVING, 'Arrange for your family, for you will die and not live!'"

He in consequence turned his face 2 to the wall, and prayed to the EVER-LIVING, saying:—

"I entreat You, EVER-LIVING, to 3 remember how I walked before You in truth, and with a thankful heart, and the good I have done in Your sight!"

Then Hezekiah wept with much weeping.

(B.C. 713.) **Longer Life granted to Hezekiah.**

And it happened that Isaiah had 4 not gone halfway to the town, when the message of the EVER-LIVING came to him to say:

"Return and say to Hezekiah, the 5 shepherd of My people: 'Thus says the EVER-LIVING GOD of David, your ancestor: "I have heard your prayer; I have seen your tears;—I will cure you. Three days hence you shall go up to the House of the EVER-LIVING! I will also add to your days fifteen 6 years, and I will deliver you from the hand of the King of Ashur, with this city, and I will protect this city, because of Myself, and because of David My servant,"'"

Isaiah then said, "Take a plaster of 7 figs, and apply it to the inflammation, and he will live!"

But Hezekiah asked Isaiah, "What 8 evidence is there that the EVER-LIVING will cure me, and that I shall three days hence go up to the House of the EVER-LIVING?"

(B.C. 713.) **The Shadow goes back Ten Degrees.**

When Isaiah replied, "This is the 9 evidence from the EVER-LIVING to you, that the EVER-LIVING will fulfil the promise He has promised: the shadow that has gone upwards ten degrees, shall it turn back the ten degrees it has risen."

Hezekiah, however answered him, 10

"It is easy for the shadow to advance ten degrees on the sun-dial, but not for the shadow to go back ten degrees!"

- 11 But Isaiah the Preacher called to the EVER-LIVING, and the shadow turned back from the advance, which it had gone upon the sun-dial of Ahaz, receding ten degrees.

B.C. 712.) Barodak of Babel sends an Embassy to Hezekiah.

- 12 At this time Barodak-Baladan, son of Baladan, king of Babel, sent letters and presents to Hezekiah, for he had heard that Hezekiah had been ill.
13 And Hezekiah listened to them, and showed them all the stores of his treasures; the silver and gold, and perfumes, and the fine oil; and all the arsenal of his armour; and everything contained in his treasures. There was nothing that Hezekiah did not show them, in his Palace, and in his dominions. Consequently Isaiah the Preacher came to the king Hezekiah and asked him, "What did those men say? and from whom have they come to you?"

And Hezekiah answered him, "From a distant country;—they came from Babel."

Then he asked, "Whar did you show them in your Palace?"

When Hezekiah replied, "They have seen all that is in my Palace. There is nothing in my treasures which they have not seen!"

But Isaiah answered Hezekiah:—"Listen to a message from the EVER-LIVING. Look! the days are coming when all that is in your palace, and which your forefathers have stored up to this day, will be carried to Babel,—not a thing will be left, says the EVER-LIVING! And your sons who proceed from you, whom you have produced, will be seized and made eunuchs in the Temple of the kings of Babel!"

Hezekiah only replied to Isaiah, "The message from the EVER-LIVING that you have delivered is good! for it says that peace and safety shall be in my days!"

Regarding the rest of the affairs of Hezekiah, and all his achievements, and how he made the reservoirs and the aqueducts, and brought the waters to the city, they are recorded in the history of events of the times of the kings of Judah. But Hezekiah slept with his fathers, and Manasseh his son reigned after him.

END OF ISAIAH'S HISTORY OF THE HEBREWS.

SUPPLEMENTARY CHAPTERS TO ISAIAH'S HISTORY OF THE HEBREWS.¹

(B.C. 698.) Reign of Manasseh, and his Apostasy and Wickedness.

- 21 Manasseh was twelve years old at his coronation, and reigned fifty-five years in Jerusalem, and his mother's name was Hiftzibah. But he did wrong in the eyes of the EVER-LIVING, like the abominable heathen whom the EVER-LIVING drove out before the children of Israel. He also restored and built the Columns that

Hezekiah his father had destroyed, and raised altars to Baal, and made Shrines, like Ahab king of Israel did, and bowed to all the host of the skies, and served them, and built them altars in the House of the EVER-LIVING, although the EVER-LIVING had said, "In Jerusalem I will place My Name." He also built altars to all the Host of the Skies in the two courts of the House of the EVER-LIVING, and passed his son through 6

¹ Note upon Ch. 21. With Ch. 20 the work of Isaiah (see 2 Chron., Ch. 32, v. 32, in the Hebrew) would seem to end, and the remaining chapters to be the product of a later hand of a date after the Babylonian Captivity. Probably they were by Nehemiah, written as a supplement to Isaiah's history. The style and tone is different, and the wide views of the lessons and philosophy of history contained in the work from Joshua to the 21st of Kings are wanting, and the difference in the dramatic power of the narrative in the four concluding chapters is also noticeable. I would, therefore, head them "Supplementary Chapters to Isaiah's History of Israel." I would also suggest that Isaiah wrote the History of the Hebrews as a prefatory introduction to his warnings to his Nation, and the promises foretold, if it repeated: for had he not done so by showing its crimes, those warnings and promises

the fire, to the clouds, and to the serpent, and practised necromancy, and used soothsayers, continually increasing to do evil in the sight of the

- 7 EVER-LIVING to insult Him. He even fixed the Image of Fortune that he had made in the House, which the EVER-LIVING said to David and to Solomon his son: "In this House, and in Jerusalem, which I have chosen from all the tribes of Israel, I will fix
8 My Name for ever! And I will not again cause the feet of Israel to wander from the land that I gave to their forefathers,—if only they continue to practise all that I commanded them, and all the laws that Moses, My Servant, ordered for them."
9 But they would not listen. Manasheh thus apostatized to practise sin with the heathen whom the EVER-LIVING swept from before the children of Israel.

(B.C. 690.) **The Preachers sent to Reprove Him.**

- 10 The EVER-LIVING consequently sent a message by the hands of His servants the Preachers, to say:
11 "Since Manasheh, king of Judah, has practised these hideous sins,—worse than all that the Amorites who preceded him, and Judah has also
12 sinned with his idols,—therefore thus says the EVER-LIVING GOD of Israel, 'I will bring such evil upon Jerusalem and Judah that both the ears of all
13 who hear it shall tingle. And I will extend over Jerusalem the rule of Shomeron, and the plummet of the House of Ahab, and overturn Jerusalem as a bowl is overturned and flung
14 on its face! I will also abandon the remnant of My Inheritance, and give them to the hand of their enemies, and they shall become a contempt and scorn to all their enemies,

because they have done wrong in My sight, and have been an irritation to Me, from the day I brought their fathers from among the Mizeraim to this day. And Manasheh has also shed 16 very much innocent blood, until he has filled Jerusalem from face to face, to destroy it with the sins he has caused Judah to sin by doing evil in the sight of the EVER-LIVING."

As to the other affairs of Manasheh, 17 and all that he did and the sins that he sinned, they are related in the history of events during the period of the kings of Judah. At last Manasheh 18 slept with his fathers, and was buried in the garden of his palace, in the Park of Aza, and Amon, his son, succeeded him.

(B.C. 643.) **Reign of Amon-ben-Manasheh—His Sins.**

Amon was twenty-two years of age 19 at his coronation, and he reigned two years in Jerusalem, and his mother's name was Meshulamath, daughter of Kharotz of Jabah. He, however, did 20 wrong in the sight of the EVER-LIVING, as Manasheh his father had done, and followed all the ways his father 21 went, and served the idols that his father served, and bowed to them. He also forsook the EVER-LIVING 22 GOD of his ancestors, and did not walk in the paths of the EVER-LIVING. So the Officers of Amon conspired 23 against him and killed the king in his palace. The country people, 24 however, assailed all the conspirators, against king Amon, and elected his son Josiah king in his place. The 25 rest of the things that Amon did are recorded in the history of events in the times of the kings of Judah. And 26 they buried him in his own tomb in the Park of Aza, and his son Josiah reigned after him.

would have been incomprehensible to the mass of his readers in his own day, and far more so to us. Consequently it is a mistake to read the books from Joshua to the end of the 20th Chapter of the 2nd Kings, as merely a political History of Israel and Judah, by several different writers, as all former students have done, for they are clearly composed for a single purpose, and meant to be the Philosophy of the History of the Hebrew Race, and to point out the sources of their national prosperity, and the causes of their decay, paralysis, and ruin at the time of the Teacher and Prophet—for he was both—and not only to them, but to the whole human race, by a special Divine inspiration.

In his history he tries to make this object clear, by constantly referring his readers to the National Records or former historians he cites, for any information they might desire about merely political events.

This point of view, I think, is well worth the attention of students and critics, as well as theologians. In the old Hebrew arrangement of the Books of the Bible (the Books containing the sections dealing with the different periods of the national evolution, decline, and fall of the Hebrew people, from the death of Moses—that is, the Books from Joshua to 2nd Kings—stand immediately before Isaiah, which seems to support my view, and the statement of Chron., Ch. 32, v. 32, already cited, confirms it.—F. F.

**(B.C. 641.) Good Josiah Reigns
over Israel.**

- 22 Josiah was eight years old at his coronation, and reigned thirty-one years in Jerusalem, and the name of his mother was Jedidah, daughter of
- 2 Adiah of Betzekah, and he did right in the sight of the EVER-LIVING, and walked in all the paths of his ancestor David, and did not turn to the right or left.

(B.C. 624.) He Repairs the Temple.

- 3 It occurred in the eighteenth year of King Josiah, that the king sent Shafan-ben-Atriah the Secretary to the House of the EVER-LIVING to say:
- 4 "Go to Hilkiah the High Priest, and let him keep the money coming into the House of the EVER-LIVING, separate from what they collect from
- 5 the people, and deposit it in the custody of Asaf, the Accountant of the property of the House of the EVER-LIVING, to repair the dilapidations of
- 6 the House; to pay carpenters, and masons, and builders, and purchase timber, and dressed stone to repair the Temple." However, he did not reckon with them for the money placed in their hands, for they acted faithfully.

**(B.C. 624.) The Original Plates of
the Law made by Moses found.**

- 8 Then Hilkiah the High Priest said to Shafan the Secretary, "I have found THE BOOK—Book of the Law,"¹ in the House of the EVER-LIVING." So Hilkiah gave the Book to Shafan when he
- 9 met him, and Shafan carried the Book to the king, when the king sat at business, and said, "Your Officers have collected the money found in

the Temple and placed it in the custody of Asaf the Accountant of the property of the House of the EVER-LIVING." Then Shafan showed the 10 book to the king, and said, "Hilkiah the Priest gave me this Book," and Shafan read it before the king.

But when the king heard the contents of the Book of Law, he tore his robes, and the king commanded 12 Hilkiah the Priest, and Akhikam-ben-Shafan, and Akbur-ben-Michiah, and Shafan the Secretary, and Asiah, the Attendant of the king, saying:—

"Go, enquire of the EVER-LIVING 13 about me, and about the people, and about all Judah, in regard to the contents of this Book that has been found; for a great anger from the EVER-LIVING must be kindled against us, because our ancestors have not listened to the commands of this Book, or practised all that was written for us!"

**(B.C. 624.) Josiah consults Huldah
the Reciter.**

Hilkiah, the Priest, and Akhikam, 14 and Akbur, and Shafan and Ashiah, went therefore to Huldah the Reciter, the wife of Shalem-ben-Thighah-ben-Kharkhas, Keeper of the Robes, who resided in Jerusalem in the Second Rank of the Levites, and spoke to her, and she replied to them:—

"The EVER-LIVING GOD of Israel 15 says thus:—'Say to the man who sent you to me: Thus says the EVER-LIVING, I will bring misery upon this place, and upon its inhabitants, in accordance with the contents of the Book read to the king of Judah, because they have abandoned Me, 17 and offered incense to other gods to insult Me by all their practices, and to kindle My wrath with this place,—and it shall not be quenched.'

"But to the king of Judah who sent 18 you to enquire of the EVER-LIVING, say this to him: Thus says the EVER-LIVING GOD of Israel, about the words that you have heard,—you 19 opened a heart to consider them as from the EVER-LIVING, so that you may hear what I have spoken about this place, and against its inhabitants, for it shall become desolate, and despoiled. So you tore your robes and wept before Me,—and I have heard you also, says the EVER-LIVING, therefore I will add you to 20

¹ The reading in the Hebrew, as I take it, is far stronger than in the common translations, whether of the Septuagint and Vulgate, or the English Authorised and Revised Versions, who only give "the Book," or "a Book of the Law." The Hebrew text has *ספר חוקים*, which I would read as "The Book—Book of the Law," that is, in the English idiom, "The Original Book of the Law," the autograph copy engraved by Moses and placed in the Ark, under his order, by Ahaziah the High Priest, while the Army of Josiah was encamped in Moab, previous to passing from the eastern side of the Jordan to invade Canaan on its west. See Deuteronomy, Ch. 31, v. 24.—F. F.

your fathers, and you shall be added to your tomb in peace, and your eyes shall not see all the misery which I will bring upon this place."

And they reported this answer to the king.

(B.C. 623.) *The Parliament Convened to hear the Law read.*

23 The king consequently sent and assembled to himself all the nobles of Judah and Jerusalem, when the king and all the representatives of Judah and all the inhabitants of Jerusalem, and the priests and preachers, and all the people from the lowest to the highest, went up to the House of the EVER-LIVING, and he read in their hearing all the contents of the Book of Laws that had been found in the House of the EVER-LIVING.

(B.C. 623.) *The King and Parliament promise to obey the Law.*

3 Then the king mounted upon the platform and made a Declaration before the EVER-LIVING, to walk after the EVER-LIVING, and to keep His Commandments, and his Evidences, and Constitution, with all the heart and with all the soul; to establish the commands of the Covenant written in that Book,—and the Representatives of the people confirmed the Declaration.

(B.C. 623.) *Joshiah Extirpates the Idols and their Priests.*

4 The king also commanded Hilkiah the High Priest, and the Priests of the Second Rank, and the Guards of the Threshold, to bring out from the Temple of the EVER-LIVING all the appliance they had made for Bal, and for Asherah,¹ and for all the Host of the Skies, and to burn them outside Jerusalem, in the fields of Kedron, and carry their rubbish from the House of GOD. He also stopped the Priest of the Stars, whom the kings of Judah had appointed, who burned incense at the Columns to Bal, and to the Sun, and to the Moon, and the Planets, and to all the Army of the Skies; and sent the shrines out of the House of the EVER-LIVING to the outside of Jerusalem,

to the brook Kedron, and burnt them at the brook Kedron, and crushed their ashes, and flung the ashes on the graves of the followers of these people. He also pulled down the 7 houses of Prostitution which were in the House of the EVER-LIVING, where the women wove curtains for the Shrines. Then he brought all the 8 Priests from the towns of Judah, and defiled the Columns where the Priests offered incense, from Gaba to Bersheba, and overturned the Columns of the Demons which had been erected at the Gate by Joshua, the Governor of the city, on the left hand of each gate of the town. Nor did 9 he permit those priests to sacrifice to the EVER-LIVING at the Columns in Jerusalem, unless they ate biscuits among their brethren. He also de- 10 filed the furnace in the valley of the sons of Khinon, where they passed their sons and daughters through the fire to Molok, and destroyed the 11 horses that the kings of Judah had dedicated to the Sun at the entry of the Temple of the EVER-LIVING near the chamber of Nathan-Melk the eunuch, who was superintendent of the horses and the chariots of the Sun, which he burnt with fire, and the 12 Altars also that were upon the embankment of the aqueduct of Ahaz, which the kings of Judah had made. And the king threw down the Altars that Manasheh made in the two courts of the House of the EVER-LIVING, and powdered them, and threw their dust into the brook Kedron. The Columns also, which 13 were opposite Jerusalem, on the right of the Hill of Consecration, which Solomon, king of Israel, built to Asheroth and to Kemosh, the abominations of Moab, and to Milkom the horror of the Amonites, the king destroyed. And he broke the Pillars, 14 and cut down the groves, and filled their place with men's bones. The 15 Altar also that was in Bethel, which Jerabam-ben-Nebat had built when he caused the sin of Israel, both that Altar, and the Columns, he threw down, and burnt the Columns to fine dust, and burnt the Shrines. But 16 Joshiah happened to turn and see the tombs which were on the hill, so he sent to take the bones from the tombs, and burnt them upon the Altar, and defiled it, according to the message of the EVER-LIVING

¹ "Asherah"—Fortune, the pagan goddess.—F. F.

which the MAN of GOD proclaimed, when he foretold these events.

- 17 He asked, "What is that Monument I see?"

And the people of the town replied to him, "The tomb of the MAN of GOD who came from Judah, and foretold these things, that you are doing upon the Altar of Bethel."

- 18 When he answered, "Let his bones rest! No one shall touch his bones!"

So they preserved his bones,—the bones of the Preacher who came to Shomeron.

- 19 Josiah, however, destroyed all the Temples of Columns that were in the villages of Shomeron, which the kings of Israel had constructed, as insults to the EVER-LIVING; and did to them as to all the fabrics they had erected as to all the fabrics they had erected
- 20 at Bethel, and sacrificed all the Priests of the Columns who were there upon their Altars, and burnt the bones of men upon them, then returned to Jerusalem.

(B.C. 622.) **Josiah Orders a Great Passover.**

- 21 The king next commanded the people, saying:—

"Make a Passover to your EVER-LIVING GOD, such as is written in this Book of Laws."

- 22 And they never made such a Passover in the times of the Judges, who judged Israel, and all the time of the kings of Israel, and the kings of

- 23 Judah, as this which was made in the nineteenth year of King Josiah, as they made at this Passover to the

- 24 EVER-LIVING in Jerusalem; because the Spirit-raisers, and Soothsayers, and Therafs, and Shakers, existed in the country of Judah and in Jerusalem until the days of Josiah, but he conducted it by the instructions of the Laws written in the Book that had been found by Hilkiah the Priest in the House of the EVER-LIVING.

- 25 Such a king as he was had not been before him, who turned with all his heart and all his strength to the EVER-LIVING, in accordance with the whole Law of Moses, and after him there did not arise another such.

- 26 However, the EVER-LIVING did not turn from the great anger which consumed Him against Judah, on account of all the insults with which
- 27 Manasseh had insulted him. The

EVER-LIVING consequently said, "I will also turn away Judah from before My face, as I have turned Israel, and will waste this city of Jerusalem that I chose, and this House where I said My name shall be."

As to the other affairs of Josiah, 28 and all that he did, they are recorded in the history of events in the times of the kings of Judah.

(B.C. 610.) **Josiah Killed in Battle at Megido.**

In his days, however, Pharoh Nek- 29 ho, king of the Mitzeraim, advanced against the king of Ashur, to the river Euphrates, and King Josiah went to meet him, but he killed him at Migdo as soon as he saw him, and his ministers carried him dead 30 from Megido, and brought him to Jerusalem, and buried him in his own tomb. Then the people of the country took Jhohaz the son of Josiah, and consecrated him, and crowned him in the place of his father.

(B.C. 610.) **Jhohaz made King.**

Jhohaz was twenty-six years old at 31 his consecration, and reigned three months in Jerusalem, and his mother's name was Hamutal, daughter of Jeremiah of Libnah. But he did wrong 32 in the sight of the EVER-LIVING, in all that his ancestors had done. Pharoh Nekho, however, swept him 33 away at Riblah, in the district of Khamath, from being king in Jerusalem, and laid a fine upon the country of a hundred talents of silver and a talent of gold. Pharoh Nekho also 34 made Aliakim, son of Josiah, king in place of his father Josiah, but changed his name to Jhokim, and took Jhohaz and carried him to Mitzer, and he died there.

(B.C. 610.) **Jhokim made Governor of Israel by Pharoh Nekho.**

Jhokim paid the silver and gold to 35 Pharoh. He taxed the land to pay the money to Pharoh; everyone of the people of the country had to provide the silver and the gold according to his valuation to pay to Pharoh Nekho.

Jhokim was twenty-five years old 36 at his coronation, and he reigned eleven years in Jerusalem, and his mother's name was Zabidah, the

37 daughter of Pheriah of Ramah. But he did evil in the sight of the EVER-LIVING, in all that his ancestors had done.

(B.C. 607.) *Nebukhadnezzar Conquers Judah.*

24 In his time Nebukhadnezzar, king of Babel, advanced, and Jhokim was subject to him for three years. Then he turned and rebelled from him.

(B.C. 603.)

2 But the EVER-LIVING sent against him the troops of the Kasidim, and the troops of Aram, and the troops of Moab, and the troops of the Amonites, whom he sent against Judah to

3 destroy it, because it was the EVER-LIVING'S intention against Judah to turn it from His presence, for the sin

4 of Manasseh in all that he did, and also for the innocent blood that he shed, filling Jerusalem with innocent blood, which the EVER-LIVING was not willing to forgive.

5 As regards the other affairs of Jhokim, and all that he did, they are written in the history of events during the times of the kings of

6 Judah. But Jhokim slept with his fathers, and Jhoikim his son reigned 7 after him. And the king of Egypt did not again come out from his country, for the king of Babel seized from the River of Egypt to the River Frath,¹ all of which had previously belonged to the king of Mitzer.

(B.C. 599.) *Jhoiakim made Nominal King of Judah by a Revolt.*

8 Jhoiakim was nineteen years old at his coronation, and he reigned three 9 months in Jerusalem; and his mother's name was Nakhshetha, the daughter of Anathan of Jerusalem.

He, however, did wrong in the sight of the EVER-LIVING, in everything as his ancestors had done.

(B.C. 599.) *Nebukhadnezzar advances against him and Captures Jerusalem.*

10 At this period the Officers of Nebukhadnezzar, king of Babel, advanced to Jerusalem, and came to besiege 11 the city. Nebukhadnezzar, king of Babel, also came to the city while 12 his Officers were besieging it, when

Jhoiakim capitulated to the king of Babel, himself, his mother, his ministers and generals, and eunuchs. Thus the king of Babel captured him in the eighth year of his reign. He 13 also took away all the treasure from the House of the EVER-LIVING, and the treasures from the palace of the king, and collected the gold and furniture of gold that Solomon, king of Israel, had made for the Temple of the EVER-LIVING, by the command of the EVER-LIVING, and transported 14 all Jerusalem, and all its nobles, and the whole of the officers of the army, ten thousand, as captives, with all the carpenters and mechanics. He left none except the lower class of the country. Healsotransported Jhoiakim 15 to Babel, with the king's mother and wives, and his eunuchs, together with 16 the Princes of the country, whom he carried captive from Jerusalem to Babel. Beside which the king of 17 Babel made Mattaniah, his uncle, king in his place, but changed his name to Zedekiah.

(B.C. 590.) *Zedekiah made Governor of Judah by Nebukhadnezzar.*

Zedekiah was twenty-one years of 18 age at his coronation, and reigned eleven years at Jerusalem, and his mother's name was Hamutal, daughter of Jeremiah of Libnah. But he 19 did evil in the sight of the EVER-LIVING in everything that Jhoiakim had done, because the anger of the 20 EVER-LIVING was against Jerusalem and Judah to throw them from His Presence, — therefore Zedekiah revolted from the king of Babel.

(B.C. 588.) *Zedekiah Rebels, but Nebukhadnezzar crushes him.*

In consequence, in the ninth year, 21 on the tenth of the tenth month, Nebukhadnezzar, king of Babel, came with all his forces to Jerusalem, and encamped against it, and they built a surrounding wall against it, and 2 the siege of the city went on to the eleventh year of King Zedekiah. At 3 the ninth month the famine became terrible in the city, and there was no bread for the people of the country, so he burst from the city with a force 4 of soldiers by night, by way of the wall which is towards the Royal Garden, although the Kasidim were around the city, and marched towards

¹ Euphrates.

- 5 the desert. But the forces of the Kasidim pursued after the king, and overtook him at the fords of Jerikho, with all his army, who scattered from him. They consequently seized the king, and carried him to the king of Babel at Riblath, and reported to him for a decision, when he killed the children of Zedekiah before his eyes—then pulled out the eyes of Zedekiah himself, and bound him in chains and had him carried to Babel.

(B.C. 588.) *Nebukhadnezzar Burns the Temple and all Jerusalem.*

- 8 Afterwards, in the seventh of the fifth month, of the nineteenth year of King Nebukhadnezzar, king of Babel, Nebuzaradan came with many slaughterers, servants of the king of Babel, to Jerusalem, and burnt the house of the EVER-LIVING, and the Royal Palace, and all the houses of Jerusalem, and every mansion was burnt down with fire. Then all the army of the Kasidim, with the slaughterers, broke down the walls around Jerusalem.
- 11 Nebuzaradan, chief of the slaughterers, afterwards transported the remnant of the people of the city, with the deserters who had deserted to the king of Babel, and the rest of the great crowd. However, Nebuzaradan, chief of the slaughterers, left the lower classes as farmers and diggers.
- 13 The Kasidim also broke up the Pillars of brass that were at the House of the EVER-LIVING, and the Bases, and the Brazen Sea which was in the EVER-LIVING'S House, and carried the brass to Babel, with the pots, and the brushes, and sprinklers, and the tongs, and took all the appliances of brass, which were made use of. The snuffers and scissors that were of gold, for gold, and what were of silver, for silver, the chief of the slaughterers took. And the two Pillars, the Single Sea, and the Pillars that Solomon made for the House of the EVER-LIVING were not weighed, for they were fabrics of brass. They were eighteen cubits high, and stood each with its crown of brass,—and the height of the crown was three cubits, with a network, and pomegranates around the crown. The whole of brass, and the second pillar was like it, with its crown.
- 18 The Chief Slaughterer also took

Sariah, the Chief Priest, and Zefaniah, the Second Priest, and the Commander of the Guard of the Threshold; and from the city he 19 took a eunuch who was stationed over the War Office, and five princes, attendants of the king, whom he found in the city, and the Adjutant General of the Army of the nation, with sixteen from the Parliament of the country, whom he found in the town; Nebuzaradan, Chief of the 20 Slaughterers, took these and conducted them to the king of Babel at Riblath, where the king of Babel 21 assailed and put them to death in Riblath, in the district of Khamath. Thus he transported Judah from its land. But for the remainder of the 22 people in the land of Judah, Nebukhadnezzar, king of Babel, appointed over them Gedaliah-ben-Akhiakam-ben-Shafan.

(B.C. 588.) *Gedaliah Appointed Governor.*

But when the Generals of the 23 forces, they and the Princes, heard that the king of Babel had appointed Gedaliah, they came to Gedaliah at Mitzpah, with Ishmael-ben-Nathan, and Jhonathan-ben-Karakh, and Sariah-ben-Thankumeth the Nataphite, and Jazniah-ben-Hamakathi, —these and their men, when Gedaliah swore to them and their men, and said, "Fear nothing from the officers of the Kasidim who are stationed in the country, who serve the king of Babel," and bowed to them.

(B.C. 588.) *Gedaliah Murdered, and the People fly to Egypt.*

However, in the seventh month, 25 Ishmael-ben-Nathaniah-ben-Alishamah, of the Royal family, came, and ten men with him, and assailed Gedaliah, and killed him, and the Judeans and Kasidim who were with him at Mitzpah. Then all the people 26 arose, from the least to the greatest, with the officers of the forces, and went to the Mitzeraim, for they were afraid of the Kasidim.

(B.C. 562.) *Jhoiakim freed from Prison.*

In the thirty-seventh year from the 27 transportation of Jhoiakim, king of

Judah, in the twelfth month, on the twenty-seventh day of the month, Avil-Merodakh, king of Babel, in the year of his coronation, raised the head of Jhoiakim, king of Judah, from
28 prison, and spoke kindly to him, and gave him a seat above the seats of

the other kings who were at Babel. He also removed his prison dress 29 from him, and he ate his food continually in his presence all the time that he lived. And from thence- 30 forward the king regularly supplied a daily allowance during his life.

END OF THE SUPPLEMENT TO II. KINGS AND THE MONARCHICAL PERIOD
OF ISRAEL AND JUDAH.

PRESS NOTICES.

Pittsburgh Chronicle Telegraph (U.S.A.).

"In this age of free translation of the Holy Scriptures this little volume is interesting as being the first of an attempt to put the Bible into modern English. The result will be variously received, no doubt. To those who venerate the ancient forms of speech it will be a shock to read the old Bible stories in the modern idiom."

Birmingham Daily Post.

"The Five Books of Moses here presented have been translated direct from the Hebrew without any other version being referred to, and the result is a rendering of the Pentateuch which may be usefully read by the student of the Holy Scriptures, and should prove of great service to divines and others to whom it is essential that they should have before them, as far as possible, the exact words of the original writers of the records contained in the Bible."

Scotsman.

"Mr. Fenton's version will probably not enjoy any official acceptance, but his originality makes it both interesting and valuable."

Sunday States (U.S.A.)

"The present book is excellently printed and bound and supplies a story of absorbing interest, aside from its broad evangelical value."

Glasgow Evening Times.

"In Numbers xxi. 17—20 there is a beautiful Song of the Well. Our English versions render the first couplet with fair accuracy, but the rest of the song appears in this guise:—

"And from the wilderness they went to Mattanah: and from Mattanah to Nahaliel: and from Nahaliel to Bamoth; and from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh towards Jeshimon."

"A marvellous pilgrimage indeed, in an imaginary land! Mr. FENTON deserves our blessing for having restored the song out of that age-long unintelligible jargon. His version, a beautiful one, is:—

Spring up, Well, to refresh us;—
Dug by rejoicing princes;
By the People's Chiefs and Rulers—
A refreshing gift in the desert!
And a gift from the rivers of God,
From the rivers of God in the hills,
From the heights it passed to the valley;
To Moab's plain from the Peak of Pisgah,
And clothed the face of the waste!"

"If there were need, we might quote innumerable further examples of felicitous translation. But the specimens given ought to be sufficient to convince the intelligent reader that in this admirable translation there is abundance of new food for thought. It is to be hoped that the new renderings will attract the notice they deserve from professional commentators, and help to jolt them out of the follow-my-leader rut to which they have hitherto adapted themselves."

Baptist.

"Two incidental features of this version of the Pentateuch we commend. It is divided into paragraphs and sections, and to each section there is a subject heading. When we look into the text we recognise many suggestive alterations that may be useful for comparative purposes to students."

Cleveland Daily World.

"This interesting publication will without doubt be readily welcomed by students of Scripture. Mr. FENTON's other translations are well known to students in religious history. This is probably his best work."

Christian Commonwealth.

"Mr. FERRAR FENTON was, we believe, the first to give us a version of the New Testament in every-day modern English. In his Preface to this instalment of the Old Testament he congratulates himself on the success of his New Testament."

Cork Constitution.

"He has, in any case, accomplished a by no means inconsiderable task in a manner so painstaking and so carefully accurate as to disarm criticism. His previous translations—the New Testament, the Book of Job, and the Epistles of St. Paul—have, we are glad to see, met with some measure of popularity, and this present volume is eminently worthy of consideration at the hands of scholars. Mr. FENTON translates direct from the Hebrew, and his method, by its clearness and simplicity, is, in many cases, explanatory."

Expository Times.

"Mr. FERRAR FENTON's work is gradually removing all prejudice, and will stay."

Primitive Methodist.

"We give the title of this volume *in extenso* because it will help our readers to understand the aim of the translator, and the purpose his new rendering of the Holy Scriptures is intended to serve. We cannot hope in a brief notice to show the value of the work he has done. In reading some of the chapters we have felt that it brings before English readers the real meaning of the text as no other translation has ever done, and as only a few of the very best commentaries have succeeded in doing."